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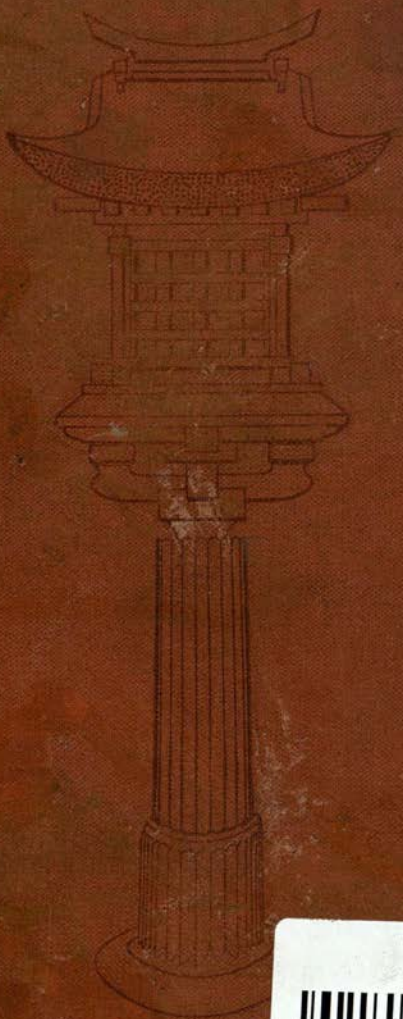
GLEANINGS FROM JAPAN



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BY

W. G. DICKSON

AUTHOR OF

'JAPAN; BEING A SKETCH OF THE HISTORY, GOVERNMENT, AND OFFICERS OF THE EMPIRE'

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PREFACE.

THE following pages may be called the result of gleaning in the field of Japan by the author during an opportunity of revisiting the country in the years 1883-84.

Owing to the number of articles published in journals, periodicals, and transactions by the many writers upon Japanese subjects, there is always a risk of an author going over ground already worked out. The author was not aware, till lately, that Mr Gubbins had written so fully upon the subject of Roman Catholic Missions from the native point of view. Perhaps other handfuls of these gleanings have been already in possession of the public. But he can only plead, that so far as he is concerned, they are all freshly gathered, in which operation he has to acknowledge the valuable assistance of his

friend Otomo Sadajiro, a fountain of information upon every subject connected with the manners and customs of the country up to the recent revolution, and whose death within the past few months he has to deplore.

CONTENTS.

CHAP.		PAGE
I.	INTRODUCTORY,	1
II.	MIYANOSHTA,	23
III.	NIKKO,	62
IV.	CHIUSENJI,	92
V.	CHOSHI,	119
VI.	ATAMI AND YAMANAKA,	133
VII.	CHRISTIANITY IN JAPAN—NATIVE ACCOUNT,	151
VIII.	HANAÏ,	181
IX.	TOKIO,	195
X.	IKAO,	205
XI.	KOFU,	220
XII.	NAKASENDO—MIOGI,	235
XIII.	ASSAMAYAMA,	250
XIV.	KOBE—ARIMA,	261
XV.	OSAKA—MIAJIMA,	273
XVI.	KIOTO,	286
XVII.	LAKE BIWA,	303
XVIII.	NARRA,	314

XIX. UJI, ... 322
XX. KOYASAN, ... 328
XXI. YOSHINO, ... 350
XXII. BUDDHISM, ... 363
APPENDIX, ... 375
INDEX, ... 395

ILLUSTRATIONS.

	PAGE
THE GOVERNOR OF YOKOHAMA WALKING—PRIVATE VISIT,	9
THE GOVERNOR OF YOKOHAMA ON AN OFFICIAL VISIT,	11
STOPPING AT A VILLAGE,	24
USING THE HIGHROAD,	26
SOKOKURA VILLAGE HOT SPRINGS,	32
THEATRE,	51
SKETCHES IN THE THEATRE,	52
SUNRISE ON FUSI, EIGHTH STATION,	58
SUMMIT OF FUSIYAMA,	60
HASHIRI DAI MIOJIN,	80
DISUSED PRISONS AT NIKKO,	89
HANYA,	98
KENGON FALL,	100
MORNING AT LAKE CHIUSENJI,	102
SUNRISE ON THE RIVER,	124
ROCKS AT CHOSHI,	128
WILLIAM ADAMS'S TOMB,	134
IKAO,	206

ROAD TO MITAKE, ... 229
MIOGI, ... 238
PATH TO MIOGISAN, ... 240
MIOGI, ... 242
CRATER ON ASSAMAYAMA, ... 254
HIRADO, ... 284
GIRLS COALING STEAMERS AT NAGASAKI, . . . 285
LADIES BATHING OUT IN THE STREETS OF HIKONE, . . 310
YOSHINO FROM THE ABBOT'S GARDEN, ... 352

GLEANINGS FROM JAPAN.

CHAPTER I.

INTRODUCTORY.

On the 22d February, in the year 1582, four young men, sons of nobles of the country, left Japan under the care and auspices of Jesuit priests, then labouring in that country, to visit Europe, in order that upon their return home they "might be so many ocular witnesses of the magnificence of the Church of Rome, of the power and majesty of the sovereigns in Europe, and of the vast extent of the countries subject to the faith of Jesus Christ. What made this testimony more necessary was because the Japonians were positive that no nation under heaven could equal them in parts, valour, address, and conduct." They were received at Macao by the bishop, the governor, and the rest of the inhabitants of the town, with trumpets sounding and a discharge of all the artillery. They were, all four, boys of

between fifteen and sixteen. Leaving Japan on the 22d February 1582, and going by Macao and Goa, they reached Lisbon on the 10th of August 1584, and after an interview with Philip at Madrid, arrived in Rome on the 20th of March 1585, where they were received by the Pope, and kissed his feet. They re-embarked at Lisbon the last day of April 1586, with seventeen religious of the Society, and arrived in Japan in 1590, eight years from their first setting out.

At that time Europe was not greatly, if at all, in advance of Japan in arts and sciences, the art in which Europe had an advantage being that of manufacturing gunpowder, and Japan was now at a most critical period in her history. But in works of taste and ingenuity, in silk, in wood or metals, Japan had nothing to learn, even from Benvenuto Cellini. Indeed it may be asserted that it is only since more exact and definite researches have been pushed into science, and especially into the domain of chemistry, during this century, supplemented by the introduction of steam since 1846, that any progress beyond that of Japan has been made.

The end of this diplomatic move by the Roman Catholic Church, heralded with so much noise, and conducted with so much pomp, had no more effect on the world, so far as we can see, than that of any other four young Japanese who were leaving their country at that time in considerable numbers.

During the years in which these young men were on their mission, events of great importance had occurred in Japan. Nobunanga, who had hoped to derive some political benefit from the recently ar-

rived Roman Catholics, was killed the year after they left, and Hide yoshi (or Taikosama) succeeded to the chief power. In 1587 he published his first edict against the Roman Catholic priests, ordering them to leave the country within twenty days, but allowing Portuguese merchants to remain. The heads of the Roman Church resolved to disobey this so far as leaving the country, but to bend before the storm by withdrawing, and in retirement, trusting to prayer.

The four young men returned to their native country bewildered by the changes, and closely hemmed in by jealous priests, who say, "It's worth while to observe what fruits they reaped by their voyage. The first was a high idea of our religion by the grandeur and majesty of the Church of Rome, by the magnificence of her temples, the sanctity of her ceremonies, the eminent dignity of her supreme Pontiff and other prelates, and by the esteem and affection of all the people for these young foreign princes, who were inspired by pure devotion to travel as far as Rome. They were charmed with the civilities of Christian princes, and owned peculiar gratitude to the two Popes who showed themselves like fathers." When they returned to Japan, and the fathers put them forward as ambassadors, it is plain that there was a mutual feeling of distrust; the fathers trying to regain their lost footing by show and presents, while Taikosama was meditating how he could with decency accept the presents and get rid of the fathers altogether. The four young men eventually ended by all sinking into the mysterious pool of Jesuitism as members of that order.

Upon a fine summer evening in 1862, while residing with a friend in Yokohama under the hospitable roof of Messrs Jardine, Matheson, & Co., I returned home in the evening, and in passing through the little garden looking out to the beautiful bay of Yedo, I observed four young Japanese in European dress standing among the bushes and evidently wishing to avoid observation. I inquired who they were, as at that time four men lurking in a corner of a garden and trying to escape observation implied business of some kind—it might be with their pens, or it might be with their swords. To my inquiries I was told that they were four young Samurai whom the Daimio of Choshiu wished to send to England, to finish there the education which had been commenced in their native schools, and who by their energy had shown themselves worthy of being singled out to develop their talents by the study at headquarters of foreign languages, and European arts and sciences—that, in short, they were standing there till a suitable opportunity might occur during the evening of eluding the vigilance of the officers on shore, and the Yakunins on board the steamer, to ship them on board the vessel unseen by any of their countrymen. Knowing the captain of the vessel, I volunteered to take them off at once in the captain's gig, manned as it was by Chinese. Getting alongside, I hailed the captain, and asking him if he could entertain the Yakunins in the cabin for a few minutes, we soon saw the four young men safely stowed away in a cabin out of sight of the officials, who were to leave the vessel for the night in a few hours. These were the forerunners of coming

changes, of revolution, of the overthrow of existing institutions, of impoverishment and degradation to some, of wealth and station to others. They were all natives of Nagato, and subjects of the Prince of Choshiu, and at his expense they were sent to England to study and report upon the conditions of European nations, their manners and customs, arts and sciences. It is improbable that in doing this, this noble was aware or had any presentiment that he was paving the way for his own effacement, for the loss of his principality and the power therewith connected, for the overthrow of all existing feudal institutions in Japan, and the demolition of the scheme of government set up by the Tokungawa family, through which he was what he was. Though these young men were thus surreptitiously huddled out of the country—and they doubtless felt some sense of humiliation in laying aside the two swords which they were entitled as Samurai to wear and enjoined to respect, and in donning, instead of their own picturesque dress, the hated stiff foreign garb—yet there was some compensation for the step, and its depressing concomitants, in the fact of their having been selected from among their fellow-students on account of the talent they had shown, and the superiority over their compeers of intellect, and aptness for acquiring and assimilating such pabulum as would be placed before them in a practical education in Europe. Their subsequent career up to this time appears to have justified the selection. They are Nomura, Ito, Boonda, and Inouyay. The changes which have taken place in the country since that time are well known, and have been often told, but

are none the less marvellous and difficult of thorough comprehension even by one who has seen the country as it was, and as it now is.

We must take circumstances in the meantime as we find them, and we can each, as our turn of mind may lead us, either lament the changes in regarding the past, or be filled with hope in looking forward to the future, however different the object of these hopes and the ideas of that future may be in different minds.

In revisiting Japan after the lapse of twenty years, one is ever and again forced to a comparison of old things with the new. From the Mikado (Emperor, the natives try to point out, he is not, and never was, and it does seem that there is no idea conveyed to the native mind of an emperor in this position)—from the Mikado to the lowest Yeta, every one is changed. From the religion down to the coppers of the currency, all is altered. These changes have been so often told, that it seems a work of supererogation to recall them; and yet to one who was in Japan under the old *régime*, there is a pleasure in noting the changes that have taken place in everything around him. As he approaches the shores of Japan, if at night, he will be struck by the number, brilliancy, and utility of the lighthouses on prominent points of the coast, erected at the expense of Government (under the advice of Mr Stevenson of Edinburgh); a blessing they must be to every fisherman's family, and to every sailor on the coast. By day he will perhaps notice that the number of native junks has diminished, and that his eye is not so often taken with the pretty white sails that enlivened the

expanse, and contrasted with the dark-blue sea; and if he does happen to see any of these junks, he will fail to gather the information and the interest that were conveyed in recognising the crest and armorial bearings that invariably revealed on the sail the ownership or district to which the vessel belonged. Instead of the picturesque but somewhat unwieldy junk, with its bellying sail and distinctive crest, with its copper-tipped prow and black tassel, he may very soon detect the less picturesque features of progress in long clouds of black smoke, and will find that the native craft are giving way to the foreign steamer, specimens of which he will soon see running to every port on sea and river, built, manned, and managed by natives. He will observe that, at night, junks as well as steamers carry and show lights, having learned probably, by distressing experience, the danger of being out in the dark on the open steamer-covered sea. On one occasion, about 1860, I remember, on a calm but dark night, when a bad look-out had been kept on both vessels, hearing a crash, and cries as of men suddenly wakened up to find that they were struggling for life in the open ocean at the south end of Satsuma. The head of the steamer was put round, and a course steered for as near the spot as was possible. We found, without further warning or cry, that we were again running into all that remained of a junk, with twenty-one men standing up to their knees in water. We lowered a boat, rowed about, and by the knowledge of a few words of Japanese persuaded them to come on board, and afterwards put them on board another junk, with food and a subscription enough to make

them look pleased. How many may have been similarly run down in the China and Japan seas, when they were in the habit of lying off their nets without lights or indication of their presence, can never be known. If he reaches the harbour of Nagasaki or Yokohama, he will miss at the former the telegraphic intimation that was wont to be conveyed by firing guns, to let the Government know that a foreign vessel was coming in; or at the latter, the visit of officials from Uraga, from whence Yakunins, or officers, boarded every vessel that passed up to Yedo Bay.

He will miss the officers who came on board in their picturesque dress (always looking to us like petticoats), under which their two swords could be seen, and known to be for use as well as for show, and in their place he will see two young gentlemen in orthodox blue coats, trousers, and brass buttons, with their note-books and pencils instead of more formidable weapons, who take possession of the vessel as Custom-house officials. He will at once observe a marked difference in the respect paid by inferiors to superiors, and by men to each other. From the profound obeisance of former times paid by one man to another, if of even slightly different rank, there is a long step to the opposite extreme, which they are apparently drawing to, of impolite, almost disrespectful, *sang-froid* or *insouciance*. The long-drawn-in "hst," the "heh" of the man who knew he was the lower in the social scale, is heard no more. The prostration on the knees is of course incompatible with stringent Protestant trousers; but the "Shtani iro" ("Down on your

knees"), resounding along the streets, has long been silent, and to recall it would perhaps raise a smile, as my salutation of "Ohio" to an old lady in a shop in Yokohama caused her to say with a laugh, "I have not heard that for years." Not that all marks of respect and acknowledgment of position are done away with; but they are not shown in anything like the degree to which they were formerly carried, though they are still shown to an extent that would intensely displease a nineteenth-century Radical. However, to a former resident in the country, the

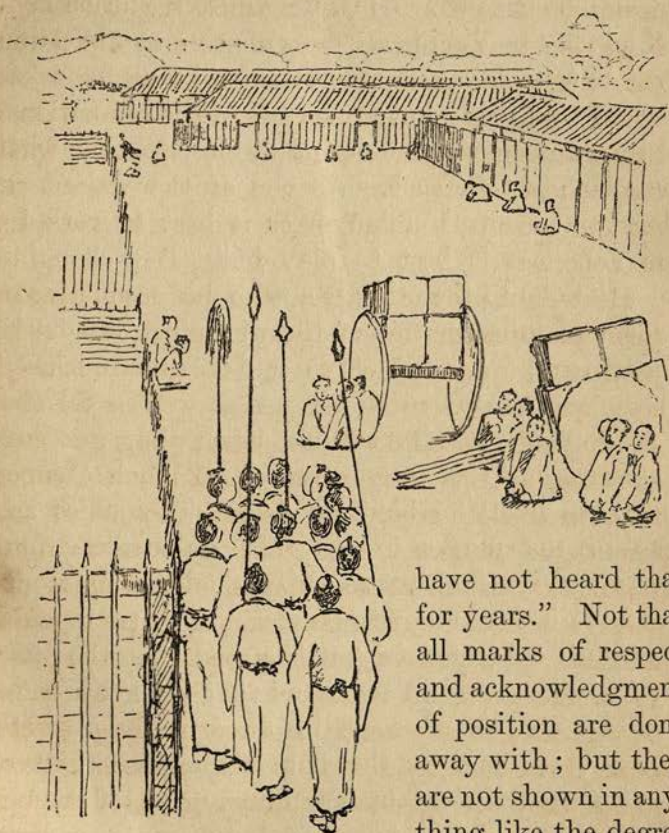


Fig. 1.—*The Governor of Yokohama walking—private visit.*

change in this respect is more marked than in almost any other direction.

If a Japanese happens to have touched at any foreign ports, as in China, he will be accustomed to seeing his countrymen in foreign dress, and on arrival he may be disappointed to see so many affecting it. But in Japan it seems to be in disfavour at present, and many have reverted to the old national costume, or some nondescript dress, adopting what may be good in each. As one of the waiters at Maruyama said, "Foreign dress is best to work in, and Japanese is best to play in." But changing from the one to the other is apt to be productive of colds, and inflammation of the windpipe, bronchitis, rheumatism, which latter is said to be much on the increase in Japan.

In Japan, where everything is on the most economical scale, the native dress is so much cheaper that it is likely to hold its own. The ladies adhere to the native dress, which is striking and pretty, and suited to them, especially when compared with the ungraceful jacket and trousers of the Chinese. (But lately, it is stated that the Ruling Lady has issued a command that all ladies coming to Court must come in foreign dress.) He will not see one of the flat lacquered hats formerly so much worn by Yakunins, or the flat hats of all kinds, which, however, both in Japan and China, are rather sunshades and umbrellas than hats. There was no intention of keeping the head warm in them, and they were adapted to the native style of dressing the hair. Neither will he see any of those men going about with hats covering the face

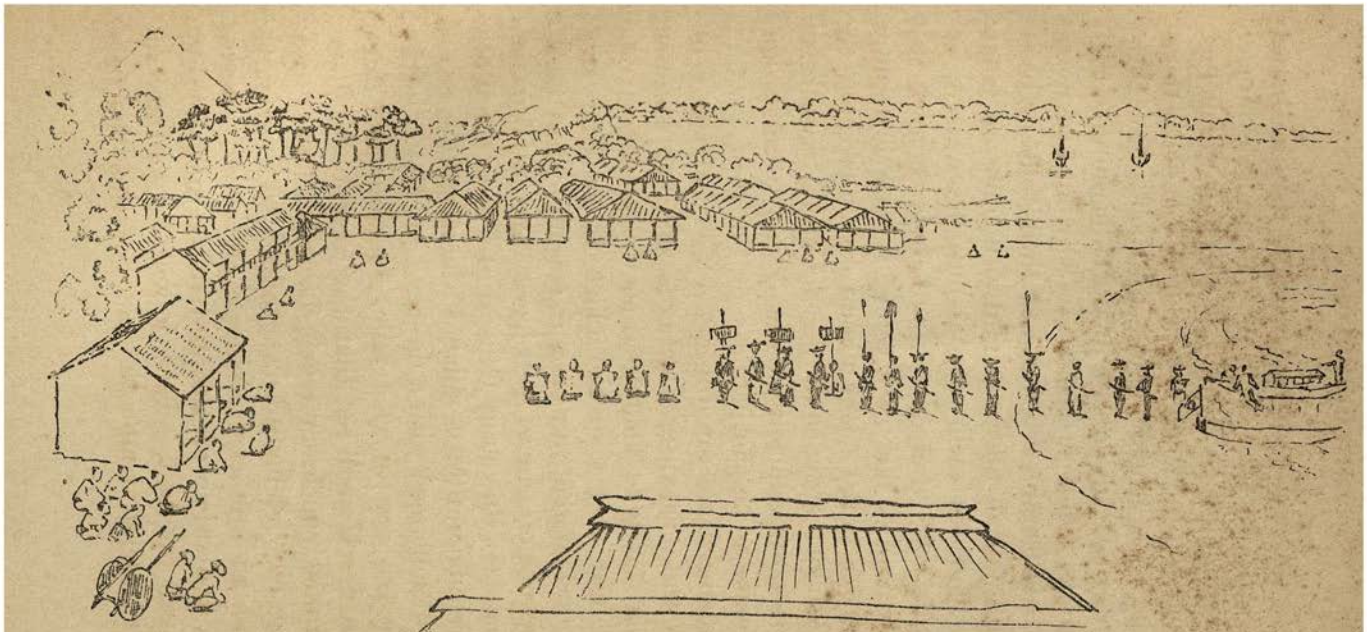


FIG. 2.—THE GOVERNOR OF YOKOHAMA ON AN OFFICIAL VISIT.

and reaching down to the neck, as they are interdicted by law; though he may still amuse himself with watching the variety of ways in which men and women can put two feet of cotton cloth round their heads. Though shoes and boots have been adopted, they still adhere in great measure to their own sandals and pattens. He will not see horses with their feet in slippers and their tails in bags; and will fail to find one of the quaint notices at the corners of streets against nuisances.

About the large town, and indeed over the whole country, the institution of jinrikshas (man-strength carriage), — "Pullman cars," as some one called them; "gigmanity," as Carlyle would call it,—has quite supplanted the cango, except where the steepness or the badness of the road prevents the riksha from running. And as the roads improve, the basha, or carriage, will supplant the jinriksha for long distances, as the steam-carriage will before long take the place of the basha. It is wonderful what lungs and capacity for running these young Japanese men have. From Hiroshima to Miajima two young fellows ran me, as hard as they could go, fifteen miles without stopping, and were quite pleased with a douceur added to the five cents a ri, or a penny a mile, for which they had bargained. He will see that the advantage of time is recognised, and very much fewer persons are seen walking on the highroad. Indeed the roads, the Tokaido and others, are comparatively deserted. The introduction of the jinriksha, with its light frame and wheels, has been followed by a light cart on two wheels (to take the place of the heavy cart

with solid wheels, formerly in use), by which a man, and indeed, in some parts of the country, as about Tochigi, a woman, with a rope across her shoulders, can draw heavy loads; and these carts are met with everywhere, and have taken the place of the old carrying-pole or heavy native cart. In some out-of-the-way places, also, he may even find women running the jinriksha.

He will find that remission of the old restrictions has allowed his countrymen and countrywomen to leave their native country and engage in business, service, or study in foreign ports. The peculiar conformation of the country has allowed coasting and river steamers to take up the place of the old high-roads, both in carrying goods and travellers. He will find the currency altered from the bu, when the dollar of the officials — consul, minister, and admiral — was considered so pure as to be worth three bus, while that of the foreign merchant was only worth two; and instead of silver or gold, he will find notes representing so small an amount as fivepence, and with only rare opportunities of seeing silver.

He will find the different ranks of men very much abolished, and especially among the highest and the lowest, the Daimio and Yeta, and he will find the latter freed from the disabilities formerly attaching to them. He will find the people divided into four classes or ranks:—

1. Kozokku, the Mikado and his family and relatives, Shinwo, Mia, &c.

2. Kwazokku—flower-families, including all that were Kuge or Daimio under the old *régime*.

3. Shizokku — families of gentry that wore two swords.

4. Hemin - level, or common people, and Shin Hemin, or new common people, which includes the Yeta, Inugami, &c.

The lucrative and influential offices of archbishops and abbesses, held by the relatives of the Emperor, at Yedo, Kioto, Isse, and other places, are done away with. When the position of Daimio was done away with, to each was given a parchment, called Rokuking, as security for his small salary for twenty-five years from the beginning of Meiji (1867-68). The Shizokku have, in most cases, sold their parchment, and are become very poor, and the Kwazokku are alarmed at the prospect before their families of poverty and starvation at the end of the twenty-five years. The people jocularly divide themselves into two: Issoro — *i.e.*, unproductive people—and Yakkai, people who require help; and they say all Japan is Yakkai. Princes or Daimios he will find not residing in splendid castles amidst luxury, but occupying with their retainers perhaps one small room adjoining his own in a tea-house.

He will find the old picturesque and suitable open style of house-building being supplanted by a style that was formerly known in China as the "compradoric," — mud, lath and plaster, and whitewash,— and rooms shut up by small windows and doors, occasioning frequently death, from the retention of the heavy carbonic acid gas fumes from the charcoal, aided by the common practice of sleeping on the floor. He will meet with native architects who have studied in England, Florence, and Rome, who affect

pillars and pediments, and who wish to introduce sculpture.

He may recall to his recollection that the people seemed formerly to be contented and happy each in his own place, actuated by the desire to do his best in his own department of life, in a good house easily erected to cover him, and with enough to feed him, and with everything so cheap that he could stay at home or he could travel about to see the beauties of his native land at nearly an equal expense. But instead of that, there is a spirit of getting rich, of discontent, a feeling of struggling with his fellows in Japan as in all the world, that may be good in the end, but the end how far off?

The richly dressed Kuge or high official has disappeared from the streets of Miako; the processions, brilliant from the gorgeous dresses, are seen no more. The old class of Daimio, who figured so prominently in the history as well as in the everyday life of Japan, he will miss, with their long straggling trains of followers, each with his two swords, and his wish to use them on some one; as well as the more modest Daikwan, or Gokennin, with his single servant walking behind him, sometimes even carrying his master's sword. He will regret the loss, at least in the landscape, of the picturesque residences of these Daimios, as at Odawara and Akashi on the Tokaido, all swept away by the indiscriminating conceit and jealousy of the class now risen to power, which has sold even the grand trees that adorned, as well as the stones that composed, the battlements and walls. He may find, on further examination, that these Daimios have been cheated with subterfuges, and left with their

families almost penniless, and ready even to sell their daughters to live.

All what may be called the minor customs of Japan were regulated some hundred years ago by Higashi dono; and every Japanese conforms to these old rules, eating out of the same lacquered bowls of the same size, and from a porcelain cup for his rice, with the small pair of sticks of pine-wood, cleft but still unseparated, for knife and fork and plate. It is these old regulations, dating from the time of the Ashikangas, that have enabled the Japanese to live so cheaply and so contentedly, and also to accept change of circumstances with much *nonchalance*, as change of circumstances makes very little difference to them in their mode of life.

There is, however, with this uniformity of fashion, a variety almost annually in the style of clothes, hair, or fans. The account of the Jesuit writers of the sixteenth century may be quoted as interesting, and showing that changes have taken place since their time. "Nothing," says the old writer, "can be richer than the Japonian ladies. Though they generally affect carelessness about their heads, yet still there is something in it very agreeable. Their hair hangs down behind their heads in plaits or curls" (very different from the present fashion), "which have a very good grace. In lieu of pendants they wear a little ring of pearls, very curiously and finely wrought. Their girdles are large, and richly embroidered with flowers of gold and silver, being esteemed one of the handsomest parts of their dress. Above several long vests they wear a robe trailing some foot on the ground. As in France we distinguish the ladies of

quality by the length of their train, so in Japan they are known by the number of their clothes. There are some who have on five, ten, and twenty at once, which may seem incredible to such as are unacquainted with the nature of them; for they are so delicately fine and thin that you may put several of them together in your pocket. The upper robe is most valued, and made of fine cloth embroidered in many places with gold. They all universally carry a fan in their left hand, very neatly painted and wrought with several figures of birds and flowers; besides, they wear a scarf about their necks, which hangs down across the breasts."

Although they have often been described, the accounts by the Jesuits show that up to the recent revolution but little change had taken place in the customs of the Japanese. "As for the manner of eating and banquets, they are both handsome and noble. They leave their shoes at the dining-room door for fear of soiling the floor-mats, and sit either on their heels or knees, with their feet across. The Japan mode is to eat at little square tables not above a foot and a half high; each guest hath one of these to himself, and changes it at every course. They use neither cloth nor napkin, for the tables are so very fine that the best holland would not be fit to cover them, being made either of pine-tree or cedar excellently painted, varnished, enamelled, and inlaid with gold. At the ordinary feasts the first course is brought up on three little tables, and in these there is nothing but what may be proper to create a thirst. The common people live altogether on rice, roots, and fish. They serve up all sorts of food to table

pyramid-wise. The meat is powdered with gold, and garnished with little branches of cypress. Persons of quality have sometimes at their tables whole birds and fowl with their feet and beaks gilt with gold. As they use neither tablecloth nor napkin, so neither have they either knives, forks, or spoons, and yet they eat very neatly and handsomely with two little sticks which serve them in place of forks; for they manage with so much address that they neither let anything fall nor grease their fingers. These little sticks are about a foot long, and are usually of ivory, cedar, cypress, or some other odoriferous wood. The drink they most admire is tea, and it is not to be expressed what a value they put on all vessels that belong to brewing of this drink, chiefly if old and made by some skilful hand, keeping sworn masters to give an estimate of these cups, which are valued by their antiquity and the reputation of the person who made them. If they have been a long time in use, and are made by some artists, they rate them very high. In the year 1586 the King of Bungo showed Father Alexandre Valignan, then visitor of the fathers of the Society of Jesus, a little earthen teacup that cost him 14,000 ducats. The same father also saw in Sacay, at a Christian gentleman's house, a tea-kettle for only boiling tea-water, which cost 1400 crowns; and what made him show it as a thing of so great value, was because it had been soldered in two or three places—a great sign of its antiquity, and an evident proof (as one may call it) of its nobility." So there is nothing new under the sun, and the custom of eating with chopsticks, a pretty motion in a well-shaped hand, may, as civi-

lisation advances, be at some future time introduced into Europe.

"The ladies of quality are nowhere so much esteemed as in Japan, but chiefly those whom the Emperor gives in marriage to the princes and lords of his Court. These sort of nuptials cost immensely. First the bridegroom builds his spouse a magnificent palace" (wooden), "and afterwards gives her a train suitable to her quality, of fifty, a hundred, and sometimes two hundred ladies to wait upon her, and these ladies never converse with any other person out of the house. As for the maids of honour, they serve with great modesty and fidelity. They are divided into companies, appointing one over every sixteen by way of superior to govern the rest. Every company also hath its particular dress and colours, some red with green ribbons, and so of the rest. When the ladies visit their relations, which is but once a-year, they perform it with most extraordinary ceremony and pomp. Forty or fifty maids of honour accompany them in palanquins, which are like our litters, but far richer and better furnished, for within they are all gold and curiously painted after the manner of the country. The palanquins go one after the other at about five or six feet distance, with maid-servants on either side walking by them with a great deal of modesty and gravity.

"The Japonian's predominant passion is honour; no nation is more greedy of glory, and more sensible of affront. It is very rare to hear them slip with an unhandsome or reflecting word, and they are extremely respectful to one another; the very

meanest tradesmen expect to be treated civilly. This desire of glory makes them abhor avarice. Poverty is never looked upon by them as ignominious, all states and conditions being liable to this fate.

"All, even those that decry Japonian manners, still admire and commend their wonderful courage in adversity. They never break into a passion upon an affront. If any one chance to come out in company with an unhandsome word, the young men rise immediately and retire in silence with as much shame as a modest virgin would do upon an immodest discourse.

"The great happiness of a nation depends chiefly on the education of youth, in which the Japonians properly excel. They use altogether sweetness, and never threaten or chastise their children, be they never so untoward. But, seeing the Holy Ghost commands parents to correct and chastise their children to make them governable, we cannot much admire this piece of conduct. Parents never send their children to school before they be seven years of age. Their learning consists chiefly in the knowledge of the customs of the country, and how to carry themselves on all occasions in the act of speaking and writing properly" (school boards please copy); "but above all, they endeavour to inspire them with a love of virtue by the example of their predecessors."

This picture may seem to us somewhat overdrawn; but, with some allowance, all that is said of the sixteenth century was, so far as opportunity was allowed of seeing, in the same condition in the

middle of the nineteenth. It is to be remembered that the father spoke of a region of Japanese society which foreigners in our day were never allowed to pry into. The Jesuits spoke of the manners and customs as they saw them in the houses and families of the nobles, the Daimios; and so far as the effect of teaching and custom permeates the body politic to the lower strata, the same condition of things is found existing more or less in the lowest *couche* of society to this day. As has been said elsewhere, these nobles were placed in their positions of responsibility with settled estates, to which they were not allowed to add either by purchase or by marriage, with plenty of mouths to be fed, and so prevent any great amount of accumulation. But the most serious defect in their position was the almost unlimited power given both to Daimios and religious confraternities, of life and death over those in their fiefs—a power which was too often exercised both by nobles and priests, either by the sword, or by the slower but as sure worker, the prison.

With this simplicity and economy in their arrangements, under rules and customs which are taught to and known by every child in the country, it is not wonderful that hotel-keepers should dislike the sight of European visitors, who must have all their own conveniences about them, or they cannot eat or sleep in comfort; who must have furniture, glass, crockery, and require infinite small attentions from servants to which the servants are not accustomed; whereas, if the foreign guests would try to conform to what the tea-houses are accustomed to, there would be less objection on the part of the

hotel-keepers, and generally a more comfortable reception for travellers. This is not said as casting any blame on foreigners, but rather as an excuse for what some have suffered from—viz., a direct refusal to admit us as foreigners to the tea-houses, which, if carried out, would be tantamount to shutting us out of the country altogether.

CHAPTER II.

MIYANOSHTA.

WITH these views, we started in the beginning of summer to visit the well-known village of Miyanoshta, celebrated for its hot baths, and in the neighbourhood of other villages having the same advantage of an unceasing supply of hot water. With a friend we hired a horse-conveyance. In Japan there is generally to travellers the choice of horse or man conveyance. The former is either a foreign waggonette, or, as more adapted to the style of sitting by natives, simply a long box with matting in the bottom of it, set on springs, in which all the passengers are supposed to sit on their ankles. This, to which one or two ponies are attached, is supposed, like one of our own country conveyances, to be capable of any amount of extension of accommodation. This sort of thing entails a sad giving up of all the bowing and politeness of former days. But probably most of the passengers know something of one another; they take it very quietly, and the laugh and joke soon commence, and the light-hearted people think little of inconvenience, and make the time pass with mirth and jokes between themselves, or with the girls at the tea-houses at which they stop.

For during all my travels in Japan, I do not recollect of seeing two men really angry or quarrelling, with high words, and certainly never once saw (what one sees daily in China) two women quarrelling or using very questionable words to each other. Their voices are nearly always pitched in a soft low key.

Our first experience of the modern changes of modes of travel was on the Tokaido (or main road between the two capitals) to the well-known histor-

Fig. 3.—*Stopping at a Village.*

ical town of Odawara. This Tokaido and the other main roads were made and kept up by the Government; but the by-roads diverging from these were more or less under the cognisance of and kept up by the Daimio or proprietor through whose territory they passed. It had been formerly lined through its whole length by fine fir-trees, and we were sorry to observe some suspicious-looking marks with numbers upon all the good trees, and we fear that their days are numbered. However, as there was an intention of changing and very much improving the road by avoiding hills and keeping it to a level, the removal of the trees would not affect the future traveller.

We afterwards found that parts of the road had been made in a very much more level line, and a great improvement on the most hilly part of the road. The road seemed wonderfully good, considering how little it had been prepared for the change of traffic upon it. Unfortunately, along the coast there is too great facility for obtaining water-rolled gravel, and a long time elapses before the road consolidates. But we were surprised with the large quantities of brown rich-looking soil which were laid on with this gravel, and looked forward to the road being a quagmire in the wet season, and indeed we found it so; but on our next passage it was all hard and smooth, and an excellent road, owing (I think) to the soil being somewhat of the nature of Portland cement. But in some places the Government road-surveyors, with the help of convict labour, were careless of present inconvenience, as the gravel was being laid on six to seven inches deep, and in some places, as on the road to Utsonomia, without a break for four or five miles. The consequence was that the traffic was being carried on in a roundabout way through the fields on either side, as neither man nor horse could get along over the improved road. But they are very practical in these matters, and doubtless the road is quite good now.

In other places they seem to have called on the villages to repair the roads; and this the villages have done, by taking the stones from some neighbouring "till" stratum, and depositing them upon the road, the stones being water-worn, and generally five to ten inches in diameter.

When one remembers that a Japanese, and still

more, a Chinese, when he hires a vehicle to take him from one place to another, considers that every inch of the road, good and bad, steep and level, is due to him, it is hard to stand by to see one fellow-creature struggling, groaning, and sweating to fulfil his bargain, while the other never thinks for a moment that he will reach his journey's end more quickly and more easily by his giving up a portion of the bond, and walking over this rough improved part or up that steep hill; but both parties seem to think it is all as it should be.

For a long way the road after leaving Kanagawa is a continuity of hamlets sometimes condensed into a village, such as Totska, Hiratska, and Oïso, each of these being a stopping-place for Daimios in the old time. There is no want of interest, — the beauty of the country and picturesqueness of these hamlets, the travellers on foot or in cangos (very much diminished in numbers), with the variety of dress, and modes of wearing their dress when walking, from the towel with its endless variety of pattern and diversity of modes of tying it on the head, to the feet with the strong short divided stocking, in a straw

Fig. 4.—*Using the highroad.*

sandal or an elastic boot, while the body may be covered by the full dress, or the dress may be tied up so as barely to cover the body. In remoter places, the different farm operations that go on on the roadside, or on the road itself, used as a threshing-floor for their grain, or a drying-floor, make it anything but a public convenience for travelling upon. The occasional stop at a tea-house, when one can at once see that there was no particular necessity for stopping, further than the smile and laugh and joke that greet the driver from one or more of the pretty mousmies: one excuses the delay by the politeness and cheery smile of these maidens, and their parrot-cry of "Oide nasare" ("Please come in") as they hand you their tiny cups of tea, large enough to show their politeness and good wishes, and small enough to cost them little or nothing. But if it is a station where horses are changed, or where something is to be taken, a little joke goes a long way with these sirens, who are brought up to consider that the part of man is to take the burden of life upon him, and the part of the woman is to try to make life as pleasant to the man as she can. Cakes are brought, of rice and sugar, and among these are often little three-cornered biscuits, tsugi ura, containing love-mottoes; and the opening of these gives ample scope for wit and innuendo, and their pleasant laugh through their fine teeth ripples all over the road. If one strays after the panting horses into the stable, he will find a bamboo-shed with perhaps thirty ponies. The Japanese are generally kind to their beasts, and careful of everything used by them, as one may see every evening the labourer washing

his spade and his plough clean before going home, and so with their horses. As soon as the horse comes in he gets a warm bath. The ostler has a large tub of very hot water ready, and removing the horse's harness, and stripping off his own, with an armful of straw washes the animal all over. Perhaps from the great number of natural hot springs all over the country, they have come to the conclusion that every animal should have its daily hot bath; and when there is no natural supply, they seem never to grudge the expense of fuel for hot water for man or beast. To this day the bath-tub may be seen on the roadside or in the farmyard, and in the gloaming the individuals of the family still take their tub either singly or collectively. The public bathing-houses are now more out of view than formerly, and one does not meet (so often at least) men and ladies going to the bath or returning from it with only the small towel in their hands as the sole article of dress.

At Fusisawa is passed the charred ruins of what was in 1860 a fine temple, the residence of one of the highest dignitaries of the Jodo (Buddhist) sect; and we were struck at that time by the fineness and beauty of the mats, and the interior cleanliness of the temple. The rivers are now crossed easily by bridges, where formerly the crossing was tedious and dangerous (being effected on the shoulders of men, who were supposed to know, even in the variations of a flood, to an inch the depth of the water); and the rivers in Japan are very uncertain and uncontrollable. A small toll is levied for the keeping up of these bridges. Lines of fat bullocks

are passed with a grass-matting on the back, indicating that they are for sale, and on their way to Yokohama. These come at present principally from Idzu province, but the breeding of them seems to be extending, and the consumption of flesh to be on the increase among natives, if one can judge from the greater number of butchers' shops. A Japanese friend tells me that their students find they cannot live on their own meagre diet after being abroad, which will account for this increase. The making of nets is one of the employments in the houses on the road to Odawara, as fishing is largely carried on in the bay. On the day we passed there seemed to have been an unusually large take of bonitos, as the men were running off with them as fast as they could to get markets, and we calculated that we passed in half an hour about two hundred fish of about 150 to 180 lb. each, two to three being a load for one man on his cart. At the town of Odawara we left our horse-carriage and took to a jinriksha. While in the town we took the opportunity of seeing what remained of the Daimio's residence. We were told what it had been—that the tenshu or principal tower had stood on immense supports of kiyaki wood. At present only the lower stones of the walls and surrounding moat remain. Some of the old trees are standing, and some of the houses in which the retainers formerly lodged are still standing and occupied, but generally by Government small officials, or as offices. No trace of garden or of grounds remains—all is overgrown and neglected. The Shiro was interesting as a specimen, and as the residence of the most powerful family in Japan at

one time, and the destruction seems to be very much regretted by the adjoining town of Odawara.

From Odawara, standing on the Tokaido at the mouth of a wide fertile valley, and at the junction of the road from the Idzu peninsula, we followed the Tokaido for six miles farther to Sammai Bashi, where the road to Miyanoshta leaves the Tokaido, and we were recommended to a still further degradation in travelling vehicles in being carried in a cango on men's shoulders. This mode of conveyance, however, requires a Japanese education to acquire the habit of sitting with the knees so bent as not to arrest the circulation, and as the bearers have the custom of changing shoulders every hundred yards, the whole thing became so irksome that it was forthwith discarded.

We left the Tokaido and the village of Yumoto on our left, near which is the small cemetery containing the tombs of the Odawara chiefs, and came down on the watering-place Tonosawa. Both these villages owe their present prosperity to the hot springs, which give them an unceasing supply of hot water, being much frequented by natives. The whole road or pathway hence to Miyanoshta is very bad, toiling up and down over rocky, broken ground, while it might have been taken up near the stream the whole way on an easy ascent. But the scenery is pretty as one ascends the sides of a narrowing valley, covered as it was, till recently, by woods of cryptomeria; but the demon of necessity impels the Government to turn a penny, honest or other, out of every stick or stone they can lay claim to; so these have to go with the stones and trees of Odawara

Castle, and the sides of the valley are being unclothed and left in nakedness.

At the date of our arrival in the village the visitor had the choice of two handsome hotels or tea-houses, with elastic accommodation for almost an indefinite number of natives, and very agreeable arrangements for such foreigners as wished to have the benefit of the baths. Since that time both of these have been burned to the ground; but, after fires in any part of Japan, the ground is no sooner cool than the proprietor sets to to rear anew a house exactly corresponding to that burnt, and in many cases exposed to exactly the same dangers which destroyed its predecessor. But we could not complain of our treatment in the Naraya tea-house, where every comfort was provided both for the outer and inner man, with the most kindly attention and thoughtfulness, by a gentle and courteous landlady, aided by an excellent cook.

The name of the village is properly Sokokura, "the storehouse at the bottom," being the name of the whole parish, as it may be called. Miyanoshta (or Miangi no shta) meaning below Miangi, which is now a farming village higher up the stream. Miya being the word used for a royal residence, it has been suggested that it was possibly at some time a hiding-place of some royal personage; and when the country was wood-covered and without roads, it would make an excellent retreat for an absconding prince. The neighbourhood is geologically very interesting. The stream which runs down the valley from west to east issues from Hakonay lake. Inside the border of the lake, and the stream Hayagawa

running out of the lake, and then turning to the Tokaïdo, and following the Tokaido back to Hakonay,

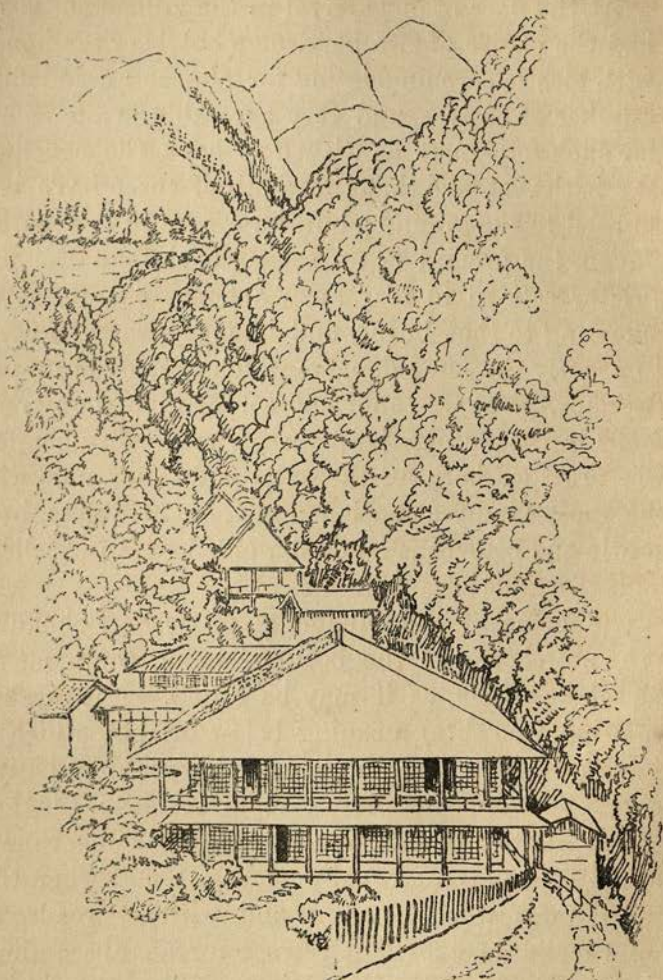


Fig. 5.—*Sokokura Village Hot Springs.*

a parallelogram is enclosed about four miles wide by five long, from all sides of which run streams of hot

water. Within this space lies a mass of mountain-land, some of the peaks being about 3000 feet high, the centre of activity being the Kamuri yama, at the top of which is Ojigoku, as it is called by the natives—*i.e.*, "Larger Hell." The different points at which this hot water issues from the mountain have been utilised by bathing establishments at Ubago, Sengoku, Ashinoyu, Yamashiroi, Kiga, Sokokura, Miyanoshta, Dogashima, Kojigoku—*i.e.*, "Lesser Hell"—Tonozawa, Yumoto, with some smaller single houses. In all these the water either issues from the ground in the neighbourhood or is conducted from some distance by bamboo pipes. It is a great convenience to have the water ready boiling in one's premises; but there is the inconvenience, on the other hand, that, in these subterranean boiling operations, an earthquake or some internal change in the pot at once upsets the arrangements, and one may be left with a large establishment on hand and no hot water to supply it. This, indeed, has been the fate of all these settlements about Sokokura. The tea-houses appear to have been situated at no very distant date above the Man nen bashi, the bridge at what is called "Taikosama's bath." This "bridge of 10,000 years" was built about the year 1873, before which time the path crossed higher up, near Odake. An earthquake suddenly changed the direction of the water, and they were all obliged to move farther down to the site at present occupied by the three hamlets of Sokokura, Miyanoshta, and Dogashima. At present the water issues with intense heat from several springs near the upper spot, and is thence conducted

by bamboo pipes to the different establishments below. There can be little doubt but that at some not very distant geological period there have been great eruptive forces at work in this district. A very good general view can be obtained of it by ascending the hill a few hundred yards above Miangi. From thence one can see the sloping of the erupted matter from Kamuri yama extending to the bottom of the valley, and can note the falling in of the top of the hill under more recent action. It is seen that the erupted matter has been thrown out so as to stop up the valley above Kiga, and this stoppage has existed long enough to allow of the somewhat extensive flat being formed above Yamashiroi, probably at first a lake, now fertile rice-fields. This erupted matter exists now here, as in many other parts of Japan, as a hard, stiff conglomerate or "till," enclosing round water-worn stones. This is firm enough to be worn away with nearly perpendicular walls, forming a sort of cañon. On the small expansion at the bottom stands the hamlet of Dogashima, completely out of sight of Miyanoshta, though not a hundred yards distant in a straight line. The bed of the stream is occupied by large water-rolled masses of rock. On ascending to Ojigoku, near the top of the hill, the vegetation begins to fail; but there are still standing numerous trunks of trees of apparently twenty to thirty years old, charred and dead, showing that of late the sulphurous emanations have encroached upon what till recently was productive soil. Near the top the boiling-water is seen sputtering out of passages below the brittle surface as it runs rapidly underneath the crust overlying it. This

crust sounds quite hollow, and is in many places very thin, so much so that in 1880 a poor woman of Miangi, carrying a load of branches on her back, broke the crust first with one foot and then with the other, and was so severely burnt that she died next day. A loud roaring noise as of boiling is heard beneath the crust, causing one to stand with awe in thinking what sort of a caldron it must be inside the mountain, and what forces in nature keep this immense supply of water continually at the top of the hill. Large jets of steam issue from different points over a space of many acres. Here, as usual, is a somewhat grotesque figure of some god, surrounded by numberless little piles of stones. Our guide was very cautious, and almost timid about moving over this crust. We could not help thinking what unexplained things springs of all kinds are, but especially such as these, of such enormous volume, and yet sending forth at various outlets different qualities of water at an intense heat, the solutions of salt contained in them continuing for years, perhaps centuries, almost exactly the same. At Miyanoshta the water seems nearly pure; at Ashinoyu, apparently out of the same caldron, it is very much impregnated with sulphur. During the hour we spent at Ojigoku my friend's silver watch was blackened in his pocket. Between the supply of water from Hakonay lake and these hot springs, the Hayagawa stream, passing Miyanoshta, runs pretty full all through the hot summer, and nice trout may be taken from it after rain. The hamlet of Dogashima lies concealed by the steepness of the banks in a small expansion at the bottom of the

cañon. Consisting of four or five tea-houses, beside a pretty (partly artificial) waterfall with a representation of Kishi Bojing sitting in the fall, it has existed in this spot only for thirty years. Anterior to the revolution of 1868, the parish of Sokokura was included in the territory belonging to the temple of Hakonay Gongen. Dogashima was given by Government to Sokokura about 1658.

It is needless to look for any appearance of an island to account for the name Shima, as this name was translated with the village from another place. The "Do" is probably similar to the "To" of Tonasawa, and refers to the hot water. The parish of Sokokura formerly extended across the stream at Dogashima and up to the ridge of the opposite hills, marching there with the parish of Kuno and Odawara; but some years ago the title-deeds were burned in a fire at Naraya hotel, and since that time the Kuno people, having discovered their neighbours' loss, claim the hillsides down to the stream. It is at present in litigation, and the Kuno people seem to have the longest purses. In the centre of the romantic hamlet is a rock, on the top of which is a shrine dedicated to Muso Kokushi, formerly, in the time of the Kamakura Hojio family, teacher to the Mikado, and builder of Tofukuji temple in Miako. He seems to have died here in this out-of-the-way spot.

We here made the acquaintance of one of the owners of the tea-houses of Dogashima, who added to this a small farm, and to this the occasional relaxation of fishing as a means of livelihood. It is a matter of wonder that any fish are left in the water,

from the unceasing attempts to capture them, and the various devices employed. Every evening men and boys may be seen about twilight setting baited hooks for eels. The to-ami or throw-net is used over every pool, as nearly every boy in Japan learns to throw it, and we got our first lesson in the art. The net is generally circular, of a diameter of about twelve feet; the outer edge has leaden weights attached to it all round, at distances of eighteen inches to two feet. These sinkers are made of different shapes, according to the nature of the ground over which they are to be used. If sandy or muddy, they are round or oval; but if rocky or stony, as here, of the shape of a child's upper lip, to be easily tilted up. These are then looped up all round to about a foot, so as to make an inner lip to the net. An astringent is used for preserving the nets, made from the expressed juice of the shibu gaki, or astringent persimmon, rubbed down in water. The ama gaki, sweet persimmon, is sweet when ripe; the other becomes sweet when drying. The shibu thus rubbed up with water makes a very strong paste or varnish, and is used for umbrellas, tarpaulin, and other things. In Tosa, clothes were till lately worn made of paper covered with this paste, and even in Yedo are still used in wet weather. The upper end or centre of the circular net is held in the left hand, the net hung over the left elbow, and several folds, holding about one-third of the weights, taken in the right hand, and by a swinging motion the whole weights fly out in a circle, and sink rapidly to the bottom of the pool, thus enveloping every fish in the pool within the range of the sinkers. This would

apparently take every fish out of the water; but it does not, as we went over the stream with our fisher friend and he did not get one. Immediately after we left heavy rain came on, and his brother next morning sent me up a dozen and a half of fine trout caught with the rod and bait. We went out with him to try the bait. On starting we looked at the rod cut from the bamboos on the water-side, and beautifully tapering to a point (the bamboos near Hakonay and in this district being the hardest and toughest in Japan, and most suitable for fishing-rods), and peeping into the basket and seeing only some pieces of root there, we asked him where he was going to get his bait. He took out one of the pieces of root, tore it up, and inside was a grub, which he put on his hook. In other places I have seen them using the silkworm-grub. He also had flies of a light sandy-coloured hackle. He did not like our winged flies, and said the Japanese fish would not take them. He only used one fly, and said, "If you want big fish, one fly is best; if many little ones, two or three." He threw his fly very rapidly and very often, compared with what is common in Scotland. While fishing with bait his rod broke, and he disappeared among the bamboos and came back with a fresh-cut bamboo as a new rod. A floating wooden bridge had got adrift. He went again into the bamboos and cut another, slit it up, and tied the logs together in five minutes, so that we could cross dry-shod.

There is a great variety of bamboos, such as the Madake, which is very strong. The young shoots are bitter, but are eaten. It is much used for umbrellas.

Hatchiku. The young shoots are eaten, and the wood is generally used.

Noso is not used for any other purpose but eating.

Kang chiku. Of a purple colour; shoots not eaten. The shoots appear in winter. It is small, but much used for general purposes.

Snobu take. Is used for flutes; shoots not eaten.

Daimio take, with large leaves, is used for fishing-rods.

Ho te chiku. Used for fishing-rods, &c.

Ya dake. Is used for arrows and smoking-pipes, and for writing-pencils (with goat's hair). The best comes from Hakonay.

Daruma take. Only found in Yamato; has very long joints; is rather rare, and is not eaten.

Goma take. Spotted with small black spots.

Hobi chiku. Grows to a small size; generally cultivated in pots in a nursery-garden.

Takeshima take. A species from that island.

Kumasasa. With large green leaves and pale border; used for rolling up szushi, rice-and-vinegar.

Szho. Four-sided. The stem is square. It is rare; grown in gardens at Tokio.

The outer surface of bamboo scraped off is used for mattresses for foreigners. Small bamboos tied together in a bundle make an excellent torch at night (tei matz), having the good quality of not being easily extinguished by rain, and of burning when cut green.

All Japanese seem fond of bait-fishing, as men of all ranks may be seen lining the banks of the canal of an evening; and there must be a large consumption of hooks, but they do not like the curve of the

English hook, preferring their own. The fly is also used, and of all sizes, from a small neatly dressed midge without a barb, to the size of a butterfly with entire feathers. The line for the smaller hooks is made of the best silk (Suga ito), twisted of different degrees of strength. This fine line is soaked in persimmon juice (kaki sibu), made by mashing up green persimmons in autumn, and the unfermented juice is used as a varnish for this purpose. The strongest line of this description is sold at 12 cents for twenty-five fathoms. A common bait-hook is an upper hook to attach the bait to, and three below, back to back, to catch the fish on suddenly striking (*Hibi gaki no ikari*).

The trout-flies are dressed on hair, and are generally a light fawn-coloured hackle. They also use a red hackle, and the bright metallic parts of peacock's feathers, but seldom put on wings except on larger hooks, which are dressed to represent bees or butterflies. The flies are dressed in Kioto, but they are not so artistically dressed as English flies.

The walks in the neighbourhood of Miyanoshta are pretty, but might be much improved and extended. That leading to the romantically situated hamlet of Kiga, with its commodious tea-houses and artificial waterfall, the fine lively dashing stream close by between richly wooded slopes, and the pretty shrine with some good carving, is generally preferred. Another more open path leads to the sulphurous springs at Ashinoyu, another diverges towards the interesting Ojigoku. By continuing on the Kiga path, the open-air hot bath of Yamashiroi on the bank of the bright sparkling Haya stream is

passed. Yamashiroi seemed to me an admirable site for a tea-house for foreigners, with beautiful walks in the immediate neighbourhood, and a possibility of a level piece of ground large enough for a race-course or riding-course in front of the house. When I first passed this bath in my walk, there were two men and a girl in it; on my return an old gentleman was floating on the surface, sound asleep. Pursuing this path the lake Hakonay is reached by the village of Sengoku, which lies on the route to the Tome togi Pass, leading to Fusiyama. Before the late revolution a seki or barrier for examination of travellers stood at Sengoku. Some confusion arises from there being a couple of bathing-houses on the hill near Obago called Sengoku. Formerly, hot water was led down to near the larger village, but the pipes failed, and the plan was given up, probably from decay after removal of the barrier and officers connected therewith. A lady bought an old tea-house at this other spring on the hill and called it Sengoku, but she was anxious to get rid of it again, and asked me to buy it, as she said she could neither get provisions nor visitors. Sengoku, with a miserable-looking set of children, is a farming and silk-producing village. Between this and the lake the flat part of the valley has been set apart by Government for a farm to raise cattle upon, a large piece of ground being enclosed. The cattle do not seem to thrive, and appeared as if the grass did not agree with them, and it looked in a very moribund condition. However, the company possessed a cart, and this had gone some way towards improving the road along which we walked towards a bathing-

house lately established at the lower end of the lake. The water is brought in bamboo pipes from fifteen hundred feet above. The pipes leak, and the water was so cold as to require artificial heat. It is of a milky whiteness. Here we took a boat, wishing to examine the tunnel made by Taikosama's orders about three hundred years ago, with the purpose of supplying the villages between the lake and the sea to the west with water. Between the two, this tunnel and the natural outlet by the Hayagawa, the water of the lake is discharged partly into the bay of Odawara, and partly into the bay of Numadzu, separated by the peninsula of Idzu. We found it to be a wonderful work for the time at which it was made, being cut through rock, and is about ten feet wide, and between eight and nine feet high, with a length of seven hundred and fifty ken, or nearly one mile and a half, and is said to supply thirty-six villages on the line to Mishima with water. When we visited it after a dry season, a stream, six feet in width by one and a half in depth, was running through it, and our boatman said that when the sluice is shut off plenty fine fish are got in it. At first sight the hills about Miyanoshta and Hakonay look grass-covered as in Scotland; but upon examination we found that it is not grass but a short stiff bamboo, which is generally, after the spring's growth, about three to four feet high, and very impenetrable and very worthless. There seems no reason why, if the young grass were constantly eaten, or cut and manured, it should not grow tender and sweet. We afterwards found it to be so on the Temba slope on the other side. Hills with this

worthless growth of bamboo are called in Japan Kamiwoyama (hairy hills); where, as in many parts, the bare soil only is seen, giving a very barren appearance to the country, they are called Hadá-kayama (naked hills).

On another day, instead of going on to Sengoku, we turned up through the village of Miangi, and followed a path to the top of the range of hills (Karinozan) dividing the Haya valley from that of the Odawara stream, Sakawagawa. From this path we had a clear view of the working of the volcano on the Kamuri dake or Ojigoku, and the long slope of erupted matter closing the valley above Kiga. This path leads over the hills to the temple of Doriozan or Saijoji. The 28th September, the day on which we visited it, happened to be a festival day at the temple, and the small path was quite alive with those returning to Sokokura from their worship and their gossip, men and women; and as we knew the most of them, and each party must have their joke and little talk, we were late of getting to the place. After descending the hill by a path over grass, which on this side was short and fine from being much cut, we came to a narrow recess or glen in the hill, filled up by trees. As we passed down through these, we found them to be splendid cryptomerias, which had grown together in this sheltered spot to a grand size. Standing in no regular order, they had been thinned either by man or the elements, and having enough of room, every single tree was a sight of itself, rising in a straight column to a great height, and throwing beneath a dim religious gloom, stillness, and shade,

that prepared the mind for the temple beneath. The old name of the temple was Itchi moku ren, and it is called a "Masho," or the residence of an evil spirit. This temple is the (or one of the) head-quarters of the worship or dread of the Goblin or evil spirit Tengu, or Tengusama, as he is always called—the devil with the long nose or beak, who so frequently appears in Japanese books, and has his place in history, especially in connection with the young hero Yoshitsune. He is not considered a god, but a devil, and to him are attributed all the lesser evils that befall the human race; and he is the embodiment of all ogres, black dogs, and other unseen agents that are impressed on the minds of children at a tender age in other countries. The Government has lately issued papers telling the people that these and other similar stories are nothing but the lies of Buddhist priests; but notwithstanding, Tengu holds his own, and an irreverent joke about him will make the boldest "hold his breath for a time." This day my friend saw that I had hurt my hand, and that there was blood upon it. I did not know how or when it had been done, and he said all Japanese would say it was Tengusama had done it. He is never spoken of without the sama added, out of respect or dread. These priests tell us he is every day three times sick because he wilfully broke Buddha's precepts, and is neither in heaven nor hell, but between the two. The temple takes its name from Dorio, a famous priest who dwelt here, and who used Tengu as his servant. The temple and building and priest's residence were all in good repair, and the number of worshippers

and the value of gifts all about, showed that the devil at least did not need endowment. The crest used by the temple is a feather fan. Practically he is turned to account by the priests of the temple, as he is a good hand at finding lost children; and in this neighbourhood an unusual number are lost, and are invariably found again after the parents have made their vows and paid well for his assistance. According to the fictions told by priests, the first Tengu came from Kurama yama, near Miako, where Yoshitsune lived while a boy, and was called Terowobo. The second, his brother Jirowobo, came from Atango yama. The approach to the temple on the Odawara side is by an ascending avenue of nearly two miles through stately cryptomerias, but not in line, as at Nikko. At the entrance we found jinrikshas, and were rapidly run down on a good road to Odawara and Tonozawa, reaching Miyanoshta by torchlight.

Before leaving the tea-house, we may say that the tea-houses at Miyanoshta are used only during the summer months. During the winter the serving-girls are all sent away, and no visitors expected: a visitor can either get a four-legged bed or sleep on the floor; in either case a bed is made up in European way. In Naraya meals are served to each guest in his own room. This room consists of the well-known open space, separated, as in Japanese houses generally, from adjoining spaces of equal size by paper partitions (shoji), sliding in grooves on the floor and in the roof. The floor, covered with the two-inch thick straw mattress or matting, is considered furniture enough for any reasonable being.

The cooking is very good, and a really beautiful dinner can be put on the long table; and there is one for as many guests as one may choose to invite. At night the house is completely shut in by wooden panels sliding in grooves on the outer edge of the verandah. The waiting-women in a Japanese tea-house are called by certain names in use in that house, and always carried on. One leaves and another takes her place and name. Their wages, if any, are very small.

It is the custom in tea-houses to supply visitors with a dress or bathing-dress—"yukata," as it is called. I was at first surprised at the great unanimity of taste among the guests, in all having selected one not very pretty pattern for their dresses, which was thus subsequently explained. One is awakened in the morning by the usual crowing of cocks and quacking of ducks. After that, about six o'clock, the chattering of the girls begins, and shuffling of their feet along the verandah in the sandals fastened on to the big toe, but dressed and with their hair already done up for the day; followed by the loud noise of running in the outer panels into their case at one end of the verandah. Then follows clapping of hands in all directions, being the calls from visitors for breakfast, which they generally take early. The oil-girl comes in, and throwing open your partitions to the light and air and view of the public, removes the lamp which she placed in the room the night before and trimmed at 2 A.M. The warm bath follows, and back to find your breakfast ready laid, with fish or anything you may wish, and the attendant will sit opposite you, and talk if

any communications are possible between you. The mattress and bed-clothes—consisting, for natives, of a huge padded dress which has done duty for years —have all been removed to the mattress-room, and carefully stowed away with several piles of others. Every guest or servant, on passing in the morning before the open partition of another guest, makes a little prostration or bend of his body with hands on knees, with the salutation of "Ohayo"; and there is always some little joke from the house-servants, if one knows a few words of the language, and the sun almost invariably welcomes one in the verandah. The sweeping the verandahs (at each end there being a square aperture down which the sweepings are sent) is followed by washing with a hand-cloth, so that there is never anything in the verandah to soil the short white stockings. About mid-day the clapping of hands, responded to by the prolonged "hay," announces an appetite reawakened, and answered by a constant stream of girls carrying the small hand-tables from the kitchen across the little court. Many of the guests being invalids, the heat of the day is spent in strolling about the garden, with its artistically made pond, and watching the goldfish, while a constant succession of visitors gives life to the place, and fills it with cangos and coolies. In the large public bath, splashing and joking by visitors goes on from morning to night.

The staple of the village is wood and bamboo work, turned or inlaid, and made into boxes. The elder females of the village act as brokers, and are allowed access at all times to the tea-house; and six

or eight of them move along in a body from room to room negotiating their wares and photographs as they best can, but each one keeping a sharp look-out on any one trying to take an advantage by remaining behind. (There are two very fair photographers in the village.) These ladies are followed by another who perhaps sells cakes, and she tries to persuade you that a little girl standing by is very fond of cakes; so some are bought and presented, and then a smiling prostration is made on knees, and she runs away happy, and comes back with her father and grandmother to return thanks and make an obeisance. Then a woman comes to the verandah with crape and ornaments for ladies' heads, and tries to persuade you that the little girl standing by would like a piece of crape for her hair. And so all day there is life and pleasant jokes. When new guests arrive, the landlady is at the door on her knees to welcome them, and they are greeted with the utmost politeness; or when a guest departs, the same courtesy is shown, and the landlady and her seven maidens stand in a row outside the gate, and bowing low, wish you a good journey and a warm "Sayo naru." The native bath is a very open affair in the main passage of the house, but one soon gets accustomed to it. In the evening the meal is not so pointed as to time, and a running fire of clapping of hands and "hay" is kept up till a late hour; and the day is finished by the servants of the house all getting into the bath (which happened to be below my room) about one o'clock, and the laughing and splashing that went on for an hour required occasionally some very pointed action. But it was

too long to keep up girls of about eighteen to twenty from 5 A.M. till 2 next morning, every night during summer, and some of them were always falling asleep during the day if quiet for a few minutes. The oil-girl comes in about 2 A.M., replenishes the little cup, and stillness follows till morning.

At 8 o'clock two or three of us have dinner together, and one having a native man-servant, the attendant female was under his orders. She is no beauty, with a round face, high cheek-bones, inverted eyelids; but every one was pleased with her, being modest, cheery, and very polite, never chaffing or returning chaff, but if a compliment is paid her, says "Arigato" ("Thank you") in a quiet voice, and looking you straight in the face.

The country people about seem comfortable, but at the same time are very poor. I met a poor woman carrying five sacks of charcoal, and she said that it was very hard work, and was owing to the poverty of Japan.

The children are all taught from an early age to be polite. To a child about a year old on its mother's back I gave some cakes. She told it what to do, and it put its hand to its head and bowed. These little cakes of rice are made all over the country, with a great variety of appearance, but none of taste or flavour; but of late, from foreign cooks and confectioners, a variety has been given, and in some places, as at Kofu, very nice confectionery was on sale. The men carry enormous weights of wood, stone, and charcoal on their backs, as about Miyanoshta the paths do not permit of any wheeled carriage. Even

the Shanghai barrow, which is a marvel of strength, and admits of very heavy weights being moved by it, requires level ground, and would not answer on these hilly, rocky paths. I saw a man in Shanghai propelling his barrow with eight bars of lead upon it, and a woman moving along two of her country-women on the barrow before her.

During our stay a company of players made their appearance, and a subscription was raised among the tea-houses to have a play acted—the first time such a thing had ever been attempted in that locality, as an old woman told us. The servant-girls in Matsu-saya hotel gave 5 yen, or about 20s.; those at Nar-aya 2 yen, as they had lost all their property by the burning of the house; and others in proportion, as was all duly notified in placards beside the stage. It created great excitement among the little retired country community. In a temple, used also as the village school, the stage of planks tied with rattan was erected.

In the theatre the actors are called generally Yakusha. The musicians, Hayashi Katta.

Actors on the stage, Sammai me and Doke yaku. The principal actor, Tatchi yaku and Jitsu yaku, and Kattaki yaku.

Actors of female parts, who are all men, Onnagata; the chief part, Tatte oyama. The curtain is Maku, and one act is one curtain, whence the actors are called Shon maku.

Gaku ya is the green-room. When the bell or triangle is struck three times the curtain rises and the singing begins.

The path from the green-room, always leading

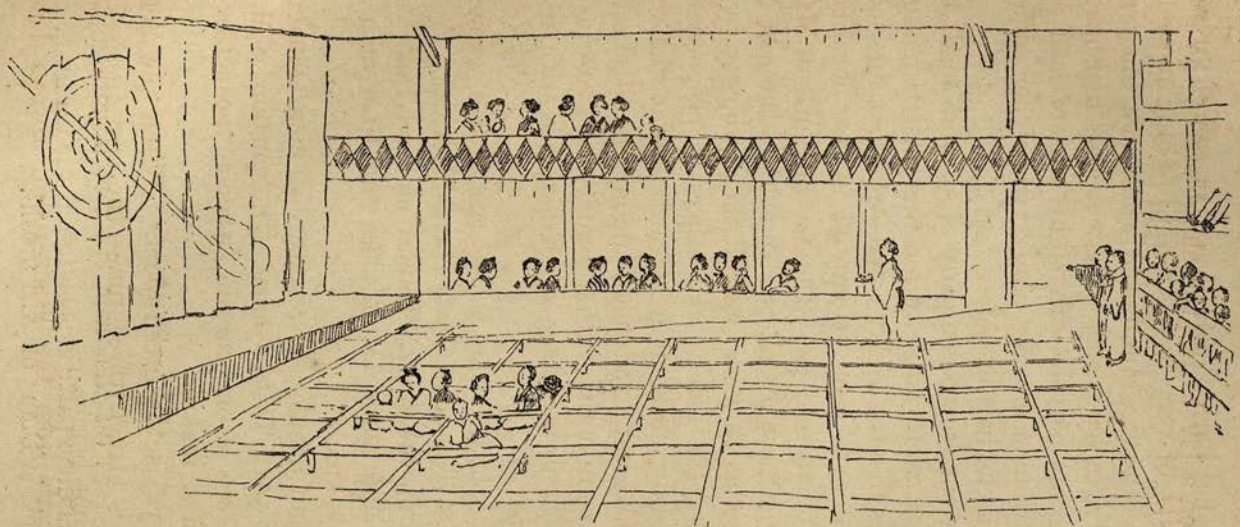


FIG. 6.—THEATRE.

through on a level with the shoulders of the squatting audience, is the Hana mitchi (flower path).

Fig. 7.—*Sketches in the Theatre.*

The boxes on the floor, six feet square and with single bamboo partitions eighteen inches high, Sajiki.

The pit is Doma or Kiri otoshi.

The right side of the stage, looking at it, Gay ommotte; the middle, Shomeng; the left, Gay ura.

A seat at the back of all, where the police or representative of the Government sits, is the Tsoombo Sajiki—*i.e.*, the deaf-box, where they are supposed to see only and not to hear.

The piece was the well-known story of Kumagai and Atsumori, but this historical tragedy was diversified by a comedy in every alternate rise of the curtain, so that the young people were not wearied by long speeches without the relief of domestic everyday scenes. It has been said by good authorities that the Japanese never kiss each other, or even their children; and the truth of this was exemplified during the play, as the two principal female characters were sisters, who, having been a long time parted, met again under painful circumstances, and they fell on one another's neck and wept, and changed their faces first over one shoulder and then over the other; and to us the most natural thing seemed to be to kiss one another, but they provokingly never did it. The acting was good, considering the circumstances; but it was much more pleasant to watch the artless, simple, polite way in which the country audience conducted itself. All the girls of the neighbourhood were there in their very best—"at morn the mousmie trimmed her jetty hair," setting it off with the knob of blue or red silk crape and her long ornamental hair-pin, with a handsome obi or sash, her under dress showing a red crape collar at the bosom, her outer dress of generally plain grey pattern, with the neat black satin collar. They come in moving in that rolling gait that is natural to women, exag-

gerated by their loose sandals and the intoed walk so pleasing to the Japanese eye. They salute each other with composed politeness, and sit down on their inner ankles, taking up very little room, and without giggling or loud talking or laughing, or affectation or fastness of European women, and yet showing their good white teeth always cleaned, their eyebrows with their good natural arch, improved a little perhaps under the razor in a sister's hand, while their elder sisters, perhaps only a year or two older, look on admiringly, with their own good teeth blackened with ink, their eyebrows shaven entirely away, and with a little shaven head in their bosom struggling to get its lunch, or dinner, or five o'clock tea; girls walking about selling cakes, and boys their own age or older never annoying the girls, but always polite, to our eyes, calling (Su shi) rice-and-vinegar: all seemed to be enjoying the excitement—not the acting alone, but the sun shining on them, the charming scenery, the hills, the woods around, each other's happiness, each other's dress, the eating and drinking, at a most economical rate, the general civility and absence of ceremony, going so far, in the case of a young lady beside me of about eleven, whose pretty dress her mother was not satisfied with (it was too hot), that she took her, and, stripping her, rearranged it, *ab initio*, in a cooler form. Both were quite satisfied, and their neighbours seemed each to have a word to say in approval of the change.

In the beginning of August, several parties left the tea-house on the way to Fusiyama. At last, a lady having gone, I determined to try the ascent of the mountain, though not in very good walking

trim at the time. I suggested the trip to a young native friend who was occupying the partition next to me, and he at once agreed, and came back to ask if his friend might accompany us, and eventually the landlady asked me to let her boy go also. As we went, four ladies, who said they were going to Gotemba, asked us very politely if we would allow them to go with us. The remembrance of the advice of a country letter-carrier in Scotland, "Never hurry women or weans," made our progress slow, but it was amusing. They asked us to stop at a shady place till one of them rearranged her dress, as it was very hot; so we all sat down by the roadside till she was ready. The route was over the Tome togi—a nick or path over the dividing ridge between the waters flowing to the Bay of Odawara and those to the Bay of Numadzu, crossing the neck of the Idzu peninsula. We were fortunate in getting a splendid view of the mountain from the top of the pass. It was before us like a dark tent, not giving so much the idea of rising up to a great height as of having been pulled by the top between the thumb and forefinger of some divinity, bodily. The perfect slope, unbroken by shoulders or valleys, is seen into through the clear atmosphere, and the absence of any deep shadows by valleys or depressions on the great extensive surface opposite, adds to the appearance of size of unbroken grandeur. But different states of the atmosphere produce different impressions as to height and grandeur. The top often has the appearance of a volcano, from a stream of damp air being condensed as it touches the top, and blown away from it as a cloud. The mountain looks out

of place, and does not seem to fit in with its surroundings, either in size, colour, or outline—a broad depression of about fifteen miles lies before us between the ridge and the mountain. Yet no stream of any size can be detected; no wearing away of the bottom of the hollow into a river-course between Temba and Subashiri. It might be expected that a few deep gullies would be formed by the heavy rains that must be constantly running down the hill, but none appear. It looks as if it had risen out of what was formerly the bay, and covered by sea, and has no connecting links with any of the chains of hills around it. From the pass to Temba is a pretty grassy country, interspersed with trees. The grass is sweeter, shorter, and better from the constant cutting of it that goes on for feeding the horses in the town. As we pass, all the girls seem busy with reeling silk off the cocoons, bobbing in hot water, which they are very skilful in doing, holding the silk thread in one hand and turning the machine with the other. Temba or Gotemba (where in the daytime the police officer came politely requesting to see my passport) being on the highroad, is well supplied with travelling necessaries; but we trusted to Subashiri, where we were told we could get everything, and were disappointed. Subashiri consists of a straight street of tea-houses leading up to the village temple. In this temple the only representation of divinity on the altar we could see was a model of the mountain, which is here the sole object of worship. We started from Subashiri on horses, led by girls, on the usual path to Makayeshi —"horse-returning" station—buying on the way a

staff certified as "examined." One of the provoking things of the ascent was, that when you looked up you could always see the very top of the mountain. I had expected that after leaving the wood there would be a good path for the rest of the way; but that seems to be impossible on these hills, with high winds and the crumbling, moving pumice or lava, and the path was at times hardly perceptible. No running water was passed. The day was beautiful as we toiled upwards, with never one foot of descent from station to station. At each of these nine stations small retreats or cottages are built, with stones without lime, and some pieces of wood to make a roof, which is also covered with stones to prevent its being blown away. In some places the path crossed rounded smooth lava, but nowhere was there any chance of falling from any height. The only thing feared seems to be wind. One man is said to have been blown away, and was not found; possibly hurt and covered up by sand. The paths were alive with pilgrims, in their white dresses, wide hats, staves, and bells, slowly ascending the hill; while on other paths, those descending were going down rapidly. Whether from a poor breakfast at Subashiri, or from rarefaction of the atmosphere, I found it difficult to get up to the eighth station, and tumbled in and was soon asleep. I was wakened to be asked to allow some pilgrims to come in; and curling myself up in a corner, the place was soon filled up by sixty-four men and a few women coming in. They immediately took up their places in two opposite rows down the apartment; rice and tea were served out to them. They then lay down as they had been sitting,

were covered by their usual night-coverings, and were soon sound asleep. I fortunately woke after the moon had risen, and, taking a look outside, saw the strange effect of the shadow of the mountain thrown upon a flat bank of clouds far beneath us. Wakened at three by one company of the pilgrims starting for the top, we got up at five, when the remainder were placing themselves reverently on their knees on the little platform in front, to watch the first rays of the

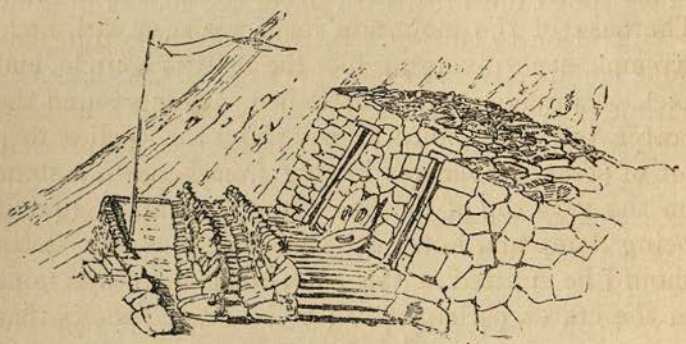


Fig. 8.—*Sunrise on Fusi, eighth station.*

sun. We all watched, and on the first glint of the rays, all the pilgrims prostrated themselves with great reverence before the rising luminary, remaining so prostrate for about three minutes. They then all rose and began the ascent, to which their good spirits, the brightness of the day, and the tinkling of the bells cheered them on.

Having made a better breakfast, I took a look at the height above me, with the stream of small white objects wending their way up, some of whom were little old women. So I set off again, and got to the top, and was surprised with the gay scene all about

me—a bright sun shining, and a clear north wind blowing, and such an assemblage of pilgrims and such a number of flags, and so many booths or bothies of stone, twelve of them all built together in a row like a little village on the top, with the ruggedness and blackness of the rim of the crater, and the depth of the hollow with a good deal of snow lying in it. The day was beautiful, and our coolies took a pleasure in pointing out to us all the places of interest in the very extensive view around. The base of the mountain itself was seen with little streams, each diverging like the radii of a circle, and each occupying its own little bed. Going round the crater, our attention was called by the coolies to a jet of steam which was issuing from beneath a stone on the very top of the rim, the stones all around it being damp and hot. It seemed curious that steam should be emitted at this spot, when there was none in the crater, perhaps 200 feet below, and shows that volcanic action is still going on beneath and may at any time break out.

Opposite to where we gained the first edge of the crater, I observed what looked like a large mass of stratified sandstone as if it had been carried to the very top of the crater at the first eruption. It may have been layers of successive lava-streams — we could not reach it, but it was very different from the successive layers of lava which we afterwards saw at Assamayama. We were surprised with the quantity of small water-rolled gravel lying on the top, which looked as if it had come from the sea-shore at the original eruption, and was quite different from the pumice and rock of the crater.

After spending about two hours on the top, going round the rim, visiting the Silver spring, apparently a natural spring, and the Golden spring, evidently the oozing of melted snow above, and seeing all that was interesting, we descended very rapidly, taking an independent straight route through the loose lava

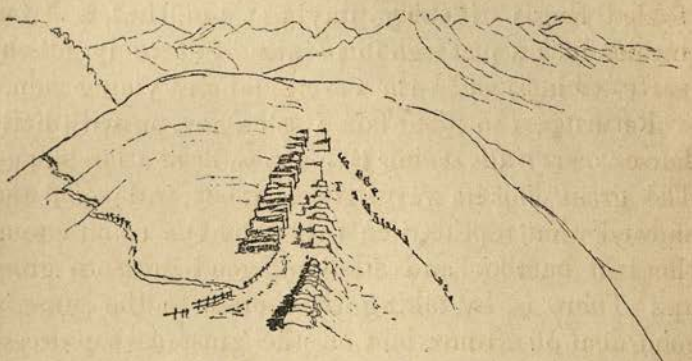


Fig. 9.—*Summit of Fusiyama.*

and sand, taking us about an hour and a half to reach the "sand-brushing-away" station (Tsuna harai). The long steps and the catching of the weight of the body told upon the thighs, and just as we reached the station mine became laughably useless, and I rolled into the tea-house. It is altogether a very unusual mountain, and one can hardly wonder that it should be looked upon as a mystery and be reverenced and worshipped by the natives as a divinity, when they find the same idea in much less worthy objects. As to the question of ascending or not, as some have stated it, it is probably contained in the saying at Yumoto of the mountain Shirane, "He is a fool who goes up the mountain,

and he is a fool who does not go up." To a young active lad it is nothing.

In due course we got to Temba again, where we slept, and were awakened in the morning by the chattering and laughing of the mousmies over their cocoons and silk. On looking into the garden in early morning, I saw the landlord standing with folded hands devoutly praying; and that is by no means an unusual sight in Japan, if one only gets up early enough, and both among old and young men.

Returning to the Tome pass we passed many horses carrying down cut grass from the slopes. The grass looked very good, sweet and soft, and showed what repeated cutting would do in removing the stiff bamboo and allowing good grass to grow up. There is, by taking the horses to the grass, a good deal of manure laid on the grass as top-dressing. We were told we must bespeak the horses the night before, or they would all be off very early to the grass-cutting.

CHAPTER III.

NIKKO.

NIKKO. "Who has not seen Nikko does not know what kikko"—*i.e.*, splendour—"means." One hears so much of Nikko as celebrated on account of its sanctity as a mausoleum, the beauty of the temples, and the grandeur of the surroundings, that one feels that not to have seen it leaves him ignorant of the chief object of comparison in regard to other temples and scenery in Japan. A passport was at once obtained, and considering the short distance, it was wonderful what a diversity of opinion was given as to the best way of getting there. We concluded to go by the small native steamer which runs up the Tone river to Nippa, touching at Koga. We were to be all night in the little cabin, therefore we were advised to take it all and monopolise it. As we never found anything but courtesy from Japanese, and in their company one is not exposed to the objectionable practices of Chinese in belching, spitting, hawking, blowing their noses with one finger, and other minor annoyances to ear and eye and nose, I determined to go in the first-class cabin, and to take only my share of it.

Our tickets we took at the office on the side of a

canal in which the little steamer was lying. Everything is quietly and authoritatively arranged by the head clerk on his knees. A little baggage is allowed, but if the package is tied with straw-rope it has to be paid for. There is a remarkable economy of room in the sitting posture of the natives, the door of the cabin being about four feet high, and the cabin itself about five feet, and about twelve feet square. But it was clean, and not like any Chinese apartment. The fare for the twelve hours' run was about 2s. 6d. for two. There was a European carpet laid on the Japanese mats, and we were asked to take our boots off if any Japanese came in.

Passing through the Kakigara cho canal, connecting the Nakagawa or middle river, and the Sumidagawa, and through which all the traffic to Tokio from the east and north passes, we stopped once to take in passengers and to let a number of merry young girls come on board to sell rice in boxes, which seemed all eagerly bought up. Each passenger, and there were about a dozen, was supplied with a little square thin cushion to sit on, and in everything and from every one there was nothing but civility and good-nature. We touched at many places, but as it was very dark, there was nothing to interest us,—Itchikawa, near the once celebrated Konodai, on the main road to Shimosa; Matzudo, on the road to Hitatsi; Nagareyama, famous for its mirin or sweet spirit; Noda, rich from its soy vats; Hoshibama and Sekiyado, at the bifurcation of the river opposite to the Gongen do; Sakkye and Koga, where we landed about 4 A.M., and about 6 started in jinrikshas for Utsonomia. Koga was the

residence of Doï Oï no kami, who, taking the Tokungawa side in politics, was ruined and his castle destroyed. The road along the valley of the Kinu river was flat, and in many places good; but orders had been recently given to the villages on the road to repair their roads by laying down metal, and accordingly about a mile every here and there was covered by round stones out of the river, of from five to ten inches in diameter, rendering the road almost impassable. Indeed this was the state of things upon nearly one-half of the whole way to Nikko. At the village of Oyama, by the wish of my companion, we turned off to visit the temple of Yakushi, which he was disappointed to find was in a ruinous state, and used as a barn. It is only notable as being the place of retirement, and the adjoining cemetery as containing the tomb of Dokio, the minister and paramour of the Empress Kogen. He is looked upon as having been an able man, and was by the Empress raised to very high rank. She wished indeed to make him conjunct emperor, but this was strenuously opposed by a party in the State, with Wakke no Kiomassa at its head. As Dokio had no following on his own account, and depended entirely on the personal favour of the Empress, when she died he fell immediately, and was forced to retire to this spot, where his small tombstone may be seen in the disused cemetery. We rolled on to Utsonomia by the aid of a third runner picked up on the way. This is a fine sparkling town, from the wide streets and large modern whitewashed offices and schools that rise in various parts of it. The castle, belong-

ing at the revolution to the family of Toda, has been completely destroyed, and the town itself burnt more than once during the late wars. The principal Sinto temple to Fudara no jinja occupies a fine site on a platform reached by a long flight of steps, and from thence there is a fine view of the surrounding country and province. The shops are very modern, and the people accustomed to see foreigners among them. Glass, wine, beer, tinned provisions, and preserved milk of native tinning are in abundance.

Utsonomia was the place in which in the beginning of the seventeenth century an audacious conspiracy to destroy the Shiogoon was hatched and nearly carried into execution.

Possibly the particulars of the story have been given before; but the following account is taken from the work entitled 'Utsonomia tsuri tenjio,'—*i.e.*, 'Hanging Ceiling of Utsonomia.' In the beginning of the seventeenth century, Hidetada, the Shiogoon and the son of Iyeyas, took for wife a daughter of the sister of Nobunanga, and Azai Bizen no kami, and by her he had a son, named, while a child, Kuni matsu. At the same time (as the custom was in Japan) he had a concubine, Kassunga ni tsubonne, daughter or granddaughter of Seito, Kura no ske, and she bore him a son known by the usual boy-name of heir of the Shiogoon, "Takke chiu." The tutors of the legitimate son, Kuni matsu, were Honda, Sado no kami, with landed territory about Utsonomia, valued at 180,000 koku of annual rent, and Hirayura Kazuyay no kami, a very wealthy and powerful man.

Takke chiu, afterwards the Shiogoon Iyaymitzu, was the first-born, and his tutors were Sakkye, Sayaymon no jo; Doï, oï no kami, Toshi katsu; and Ando, Tsusima no kami. As they grew up there commenced a subdued but fierce struggle between the different parties as to which of the two boys should succeed his father and grandfather as Shiogoon. The father was said to prefer the legitimate claim of Kuni matsu. Kassunga was an ambitious clever woman,—as concubines often are in the East. But the general opinion seemed to run in favour of the legitimate child, and a strong political party founded its hopes upon his success, especially as his father favoured his claim. Kassunga determined to take a decisive step, probably founding her hopes partly on her own charms, and on the personal appearance and taking manners of her son, as well as the exceeding plainness of his brother, and requested her husband to be allowed to visit the shrines at Isse.

Old Iyeyas was then living at Soonpu, on the road between Yedo and Isse, and it was natural that she should not pass without paying her respects to the old lion, the grandfather of her boy. She had an interview with him, and told him what a source of anxiety the question was to her, and to the whole State; put forward the claims of her boy as the first-born, as having the strongest right to succeed to the reins when Hidetada gave them up. She pleaded her cause so well, and used such arguments as induced the old kingmaker to once more turn his thoughts to the security and permanent stability of the position he had established. He was not a little

alarmed at the danger revealed to him, but, hearing her out, would give her no answer further than to tell her that this was not a woman's business, and she had better continue her pilgrimage to the shrine at Isse. She did go on, probably to pray for further assistance in her designs, but did not tarry long either going or returning. However, Iyeyas saw it was a point that must be settled forthwith and would not brook delay, and he immediately started for Yedo, and informed Hidetada, probably without giving a hint of what he had been told, or the dispute he had come to settle, that he wished to see the boys together. They were brought in, and the wife came also to the meeting. The part of the floor on which the Shiogoon or any Japanese gentleman receives visitors of lower degree in his house, is higher by two or three inches than the floor in front of him, on which the visitor kneels, the line of separation being marked by black lacquered edging. The boys both sat down on the upper one, but Iyeyas at once said, "No!" and taking Takke chiu, the illegitimate boy, by the hand, put him beside himself, and Hidetada and his wife next to him, and ordered the boy Kuni matsu to kneel in the lower division in front of them, saying, "If the two boys grow up thinking they are of the same rank, trouble must ensue in the State. The one must be higher than the other, therefore Takke chiu must be Shiogoon, and Kuni matsu shall be made a Daimio" (afterwards Suruga, Dai nagoon, Tada nago). Iyeyas had doubtless made inquiry himself as to the relative mental and physical capacity of the two boys, and had made up his mind that the one would make a

stronger successor than the other, and probably gave his decision upon some such reason rather than on any sentimental arguments advanced by the respective mothers.

But, as might have been expected, this decision gave rise to deep heart-burnings and desire for revenge, and for seizing opportunities for overthrowing the arrangements, which were eagerly sought, but more especially by Honda and Hirayura, who had been, and still were, the tutors of Kuni matsu. Shortly after this Iyeyas died. It became the duty of the young boy as Shiogoon to proceed to Nikko to worship at the tomb of his grandfather. In proceeding there it was arranged that he was to rest and spend the night at the castle of Honda, at Utsonomia. The conspirators saw their opportunity, were delighted, and dissembled with savage glee over their plans. After long consultation as to the best mode of carrying their murderous projects into execution, they determined that it should be by the construction of a movable falling ceiling to the bath-room, made in such a way that at a given time the ceiling loaded with heavy stones should come down on any one in the bath. Of course it was to fall accidentally. But it was difficult for them to get rid of him by any other means that would not be patent to his friends and officers who accompanied him. One would have thought that, though ingenious, it was rather a complex trap. They perhaps looked to getting rid of the obnoxious boy without risk of bloodshed either to themselves or others, and could show that he was drowned accidentally in the bath.

In order to construct the mechanism, Honda employed ten carpenters, and these were kept within the castle gates, and not allowed to visit their friends day or night, and no one was allowed to visit them lest they should talk over the structure and it should get wind. But, as is well known, there is always a woman in every accident, and in this case the *Dea ex machinâ* was not wanting. Young Yoitchi, one of the carpenters, had a sweetheart, the daughter of the head of a neighbouring village, and both being desirous of meeting, they chafed at the long separation and at the mysterious confinement. The ceiling was finished and ready, but the young Shiogoon delayed his coming, and the carpenters fretted at not being allowed out of the castle, but none felt it so much as Yoitchi, the young lover. They were put off and told to wait till the Shiogoon had passed up, and they were given the best meat and drink to keep them in good humour. To the gatekeeper strict orders had been given to allow none of the carpenters to pass out,—all of which mystery naturally led them to talk among themselves.

Yoitchi, however, as well as his sweetheart, were very impatient, and he begged and teased the gatekeeper, telling him truly and plainly his story and his longing desire, coaxing the porter, and asking only to be allowed out for a little time, promising faithfully to return at a certain hour, and using the handsome pay he had received to work upon the austerity and loyalty of the porter; and at last he was successful, and promised faithfully to return by a certain hour of the morning. So for a short period the two lovers were made happy in each other's

society, moments made sweeter by being stolen. The young girl was very happy, but very inquisitive as to the reason for his prolonged captivity. Yoitchi could only console her by telling her that this movable ceiling was all finished, and the work their master had employed them on was completed, but that the lord of the castle and his friends sternly refused to let the carpenters go until the Shiogoon had passed on his way to Nikko. "But that will be in a few days now. So only have a little patience, and let us look forward to the time when this tedious separation shall be ended." Yoitchi, true to his word, hastened back and returned to the gate at the time agreed upon. Unfortunately for him, during that very night, and in his absence, while enjoying his stolen sweets, the officers went round to see that all the persons belonging to the castle were inside. One of the carpenters was absent. In the morning the roll was called again, and all the ten were present. This was reported to Honda, and a consultation was immediately held by the conspirators as to what should be done: the conclusion come to was "that as we do not know which one was out, we had better silence them all." Accordingly, forthwith they were called in separately to be paid their wages and dismissed, and as each one passed into the garden his head was cut off. The gatekeeper, however, suspecting what was doing, and knowing he had small hope of escaping punishment, with others of the servants ran away, and upon the girl applying to him for tidings about her lover, he told her the circumstances under which he had run away, believing that all the carpenters had been killed. The

day following was that on which Iyaymitzu was expected to arrive at the castle.

The poor girl was in despair, and determined that, if her lover were dead, and had been killed in that way on her account, she could no longer live. As she was of no more use in the world, and she had been the innocent cause of so many good men having been put to death, she was very sorry for it, but she could live no longer. She sat down and wrote a letter expressing these feelings, and telling her father and mother all that Yoitchi had told her about the ceiling, and how it was made, and his and the other carpenters' suspicions about it. Then she went and destroyed herself. Her father, on receiving the intelligence, and reading his daughter's letter, was very much alarmed, afraid that this act of his daughter's would make the Daimio his enemy, and turn his anger against him and his family. He was greatly at a loss what to do. He made up his mind that the best thing to do was to stop the Shiogoon even at the risk of his own head. By this time the boy Iyaymitzu had arrived at the town Oyama, near the temple of Yakushi before mentioned, where he was to rest for the night, while Ii, Kammon no kami, preceded him to prepare for his reception at Ishibashi and at Utsonomia. The father of the girl hurried off to Ishibashi to try to have an interview with Ii. Finding his secretary, he said abruptly, "I wish to see Ii." "You must tell us your business first." "No, I cannot do that; I must see Ii immediately." Ii was told, and agreed to see him, every one being put out of hearing. He showed Ii his daughter's letter. When Ii read it, and heard the

whole story, he was very much alarmed, as the young prince was so very nearly in Honda's power, and already within his territory. He immediately despatched one of his gentlemen to Yedo to look after the castle there, while he sent another with orders to carry a letter by a roundabout way, to lead the neighbourhood and officers to think he had come from Yedo. In this letter he wrote urgently pressing the young Shiogoon to instantly return to Yedo, as his father was very ill. The young prince was immediately in his norimono, hurrying back, while Ii, who had returned to Oyama, told him what he had heard, and showed him the girl's letter. In dread of a possible attack by the way, Ii ordered Matsu Daira Etsjiu no kami to get into the prince's norimono, while the prince was carried in Matsu Daira's. The bearers were hurried off as fast as they could go. Leaving Oyama at midnight, they arrived at the outskirts of Yedo about 7 P.M. in the evening. The bearers were so overcome by fatigue that they stopped some little distance from Yedo, and said they could go no farther. Matzdaira Ishikawa was a very strong man among the retinue, and he said it was a very critical business, but as all the bearers were so tired, he offered to carry the norimono and the prince himself, and raising it on one shoulder, carried it to the gate. But then arose the difficulty of getting inside, as there was a strict order in the castle that the gates were not to be opened on any account after six o'clock. Ishikawa called out loudly, and demanded that the gate should be opened immediately. The gatekeepers looked out and saw one man carrying a norimono (which was not the Shio-

goon's) by himself, and point-blank refused to open it. At last Ishikawa said the prince had come back and was in the norimono. The gatekeepers said, "That is all very well for you to tell us, and if it is true you can go round by the small wicket-gate; we will not open this for your story." Ishikawa said, "If you do not open the gate immediately, I will break it open," and taking the long pole as a lever, he tried to force it open. The keepers (all these gates being under charge of Daimios or other high officers) said, "If you try that any more, we will fire at you and shoot you." Ishikawa began to think that it might become more dangerous for all parties, so he went round to the wicket-gate, and the prince entered secretly.

It was well known that Honda was carrying on this conspiracy with the knowledge and concurrence of Suruga, Dai nagoon, half-brother of the young Shiogoon. The conspirators, after cautious quiet delay, were all ultimately punished.

We proceeded on our journey towards Nikko, and, shortly after leaving Utsonomia, entered on the often-described avenue of cryptomerias leading for about ten miles to the sacred neighbourhood of Nikko. The trees are doubtless very fine, in some places grown together till the trunks of three assume the appearance of one. There is no doubt they add much to the general effect of the approach, but the road is narrow; worn out between the trees, it is in places like the bed of a stream, and does not come up to our ideas of a grand straight broad avenue. The road is not fine enough for the trees. We paid the penalty of delaying

at Oyama, by night falling on us while on the wretched road under the dark canopy of the cryptomerias, when a black thunder-squall threatening, and heavy rain beginning to pour down, I got out to walk while my runners were groping their way round the back of the trees in perfect darkness, when a wail came from the adjoining road. I asked, "What is the matter?" "Ox and cart have fallen down—cannot see, cannot pass." However, my runners laughed, asked me to get in, which I did in faith and in pitchy darkness, and in five minutes they ran me into the bright tea-house at Ima itchi. We reached Hatchi ishi, the village of Nikko, the following morning, passing through Iwato matchi, the fine trees continuing to fringe the road on both sides up to the village.

We tried the hotel generally used by foreigners, but found it very unsatisfactory, and afterwards went to Kame yama, a native tea-house.

The same day we walked up to see the object of our visit. It is needless to try to excel the accounts we have from many visitors (but especially from 'Satows' Guide') of all that is worth seeing and knowing of the different shrines, tombs, erections, and scenery that adorn and give notoriety to this spot of earth. I may be allowed to say, that after our visit we felt disappointed that we had not seen so fine a thing as we had expected. Perhaps photography, selecting an object without its surroundings, helps to give a prominence and a projection to a subject, which is toned down when these surroundings appear. Such is a Japanese temple surrounded by magnificent trees; but the

very size of the trees dwarfs the building, and magnificent trees are all about Nikko, and quite common in the district. At the bridge, where the entrance to the grounds is made, there is a remarkably pretty view of the river, with the red lacquered bridge, and the richly clothed hills in the immediate background. On passing into the grounds, the brushwood and wild roughness arising after the destruction of upwards of 120 small temples, meet the eye and destroy the illusion. These were shrines erected by different Daimios in honour of Iyeyas. They were all endowed by the families of the founders, and were kept up at considerable expense. Now, the Daimios, having lost their properties, having no money to spare, and the Tokungawa family (that of Iyeyas) having been removed by the revolution, and Buddhism disendowed, there was no inducement to preserve them. They were partly burnt and partly plundered, and now a little wilderness of rank grass and weeds has taken their place. We then came to a large house, which has a rather modern look about it in a good deal of white plaster. This, it appears, had been a handsome wooden residence of some of the hierarchy; but the Government having come to a resolution to sell the whole concern by auction, had begun with this edifice. But before it was all removed by the tradesman who bought it, so much pressure had been brought to bear by the representatives of foreign Governments, that the Japanese Government were ashamed, and hurriedly ordered it to be replaced, and no more to be taken away, which was not too soon, as they had already sold the

copper pagoda, said to be a gift of the king of Corea. When this house came in sight, it looked so out of keeping with the other buildings and features around, that I remarked to my native friend that it was a pity they did not adhere to their own native good taste instead of trying to adopt foreign ideas, which were not in keeping with the climate or customs. At that moment there appeared a little young man in a white pith hat, a white flannel shooting-coat, and knickerbockers, whose figure nearly blew away any vapour of romance and sanctity that might hang round, had there not appeared just behind him a tall, handsome, very dignified-looking girl, dressed in plain but elegant native dress, and around her three or four men. Our guide, whispering, informed us, "That is Prince Arisugawa and his wife," the second highest person in the empire. "Ah," my friend whispered, "there is taste in our people of the present day." This young prince and his princess could not have walked out of the palace at Miako a few years ago without a norimono, and a retinue of hundreds of followers and guard, in splendid dresses, with all the picturesque paraphernalia of Japanese high rank, and every one kneeling as they passed. Old things are passing away.

We passed on, looking at the different objects of curiosity, such as the Corean pagoda, the lanterns, the fountains of clear water running equally and quietly over the four edges of the stone trough, or copper lotus-leaf. The commencement of preparing these mausolea for Iyeyas and Iyaymitzu took place during the lifetime of each. That of Iyeyas

had been prepared and planned by his great friend and supporter Tenkai, head of the Tendai sect. Upon these shrines had been laid out the highest power of Japanese art, so as to make them worthy of the illustrious dead, who were not very good moral characters after all, if history be true. It would seem as if Taikosama in his vanity had been the first person to prepare anything of the kind, and he had a burying-place prepared for himself on the Amida ga mine at Miako, which was said, in beauty of execution, to have equalled those of Nikko. It was destroyed by Itakura Suwo no kami to please and glorify Iyeyas. What strikes us most in these erections is the thoroughness of the work throughout. There is nothing slurred over. From the doorways and gates to the copper shrine for holding the ashes of the dead, everything has been planned with care and carried out with zeal. Whether it be the carving of the massive timbers, or the ornamentation of the nail-heads, or the trough for holding water, or the tiles on the roof, the matting on the floor or the delicate bamboo screens to conceal while revealing the interior, the painting or the lacquer, the door-openers or silken tassels, the coverings of the altars or the dresses of the priests,—everything is sound, conscientious work, completed by the reverent zeal of heart and head and hand combined. There is no scamping in what was out of sight—all is as good as if the maker thought Buddha could see it as well under cover as in the broad light of day. Grand in its natural surroundings, nature is assisted by art in perfect taste, and the richness and variety of design has

been heightened by exactness of execution in every detail. It is to be remembered that Nikko was considered a place of great sanctity long before the bones of the first and third of the Tokungawa family were laid there. Indeed it was probably the acknowledged sanctity of the place more than any natural beauty that led to this being used as a place of sepulture for the ruling family. Other members of the family are buried in Yedo, some of them in shrines that can compare even with those at Nikko.

How different such a mausoleum is from that of Cheops! In each case immense sums of money have been spent. The one remains immovable, almost imperishable; the other, when endowment is withdrawn, rots and totters to its fall in a few years. It hardly needs the greedy clutch of an impecunious Government, or the rough depredations of the thief, or the stealthy fingering of the virtuoso, to hasten its decay. Time and the elements and chemical forces will soon undermine it, if jealousy does not hasten it by sale or by petroleum.

The whole of the mountainous district around Nikko has been for several centuries in the possession and under the rule of the Buddhist priesthood. From below the village of Iwato mura, through Nikko and the mountains of Nantaizan and his family, his wife and son and daughter, on to Chiusenji, and Yumoto, and for many ri round, all was under the iron rule of the priests. This rule seems to have had its commencement in the visit of Shodo sho nin, one of the early apostles of Buddhism, who seems to have gone penetrating the mysterious

wood-tangled recesses of the mountains, looking for some locality which might impress awe upon the worshippers, and draw money out of their pockets. He was called as a boy Fusiito, and began his career at the temple of Yakushi, which we visited, near Oyama, where a Chinese priest, of the name of Kangang, was officiating long before Dokio resided there. Shodo afterwards went to Idzuro, near Tochigi, where he laid the foundations of the temple of Sanju in or Manganji. Wandering about, and following up the course of the stream, with the lofty dark cone of Nantaizan ahead of him as a guiding beacon, he came to the narrow part of the river at Nikko, and finding it impossible to cross it without some personal danger to himself, the Queen of Heaven good-naturedly appeared on the opposite side (on Shin sha daiwo) and induced two snakes to stretch across the chasm at the place where the red bridge now lies, and on their backs he walked across. He is reported to have resided here for some years and planted three sugi or cryptomeria trees on the ground at the back of the mausoleum. Many years ago all three were blown down, but the trunk of one of the three is still lying rotting under the shade and damp of a younger generation. Lying as it did, I judged roughly that it was nine feet in diameter, and calculating by the number of rings which I had counted on other trees sawn, it seemed quite likely that it was a thousand years old. The fallen trunk is looked upon as a divinity and worshipped by all the visitors. While looking at it our runners stood with uplifted hands and silently prayed. I took out of the tree a little detached bit of rotten

wood and laid it beside me while I sketched. I forgot it, but saw that one of the runners had not; for he went quietly, took it up, and replaced it in the cavity of the rotten old trunk, as if my act had been sacrilege.

The account of Shodo sho nin may be finished by another example of the reverence in which he is held. In the history of Nikko is a strange-looking picture of something which may represent anything

Fig. 10.—*Hashiri dai Miojin.*

from a fungus with a hole in it to a figure of a man drawn by a child of two years old. I asked my friend what it was. "Oh, that is Hashiri dai Miojin." "And what is Hashiri dai Miojin?" "It is a dried rat, it is a god." "You do not mean to say that any man worships that?" "Oh yes, everybody about here worships it." Shodo, the legend tells, had made a companion of a rat which ran about with him, and in case it should be lost he tied

a silk thread to its tail. When he died the rat was lost; but many years after, the silk thread was found and traced to a hole, inside of which the rat was found dried into that shape. "But," once more I said, "you do not mean to tell me that any sensible man worships that?" "You will find the landlord does," and clapping his hands, the maid appeared. "Would you ask the landlord if he has a Hashiri dai Miojin?" Up comes the landlord, takes out of his bosom a neat silk-covered case, inside of which was the identical representation of a dried rat, and looking so used as if he worshipped it every day of his life.

It is wonderful how little the Japanese native seems to think of whom he worships. If any one has thought it worth his while to put up a shrine, he seems to think he need not lose a chance by neglecting it. There is such a shrine in Shimosa province, in Koshosan, in Ookada district, erected to the worship of the daughter of Iyeyas, who married Hideyori, but was not with him at Osaka when he was killed. She seems afterwards to have become the victim of a species of insanity. From her window she would send for any man passing, and if he was not pleasing she had his head cut off. The blood-stained panels of her house were placed in the ceiling of the shrine, where till recently at least they were to be seen; and there are found priests to favour and followers to worship this woman.

The great Buddhist saint, Kobo dai si, who seemed to have a similar craving for high inaccessible retreats, visited, and by his visit further conse-

crated, Nikko. We wandered round to the waterfall of Somen (Vermicelli), a somewhat artificial and insignificant object, and thence up to the shrine of Takke no gongen or Nio tai chiugu, wife of the spirit of the mountain Nantaizan—and near that is the Ko danne ishi, a stone much revered by ladies wishing a family, and covered with *ex votos;* then on to the San no mia, a little shrine whose efficacy consists in getting good husbands, to obtain which *ex votos* in the shape of chessmen are offered by girls; and beyond that to the temple of En no Gioja, a god who resides at Omine, and is always accompanied by two attendants, Zenki and Goki, spirits or goblins, as some have called them, but really they were men from two villages of these names, between Omine and Shakagadake. He is always represented on high pattens, with only one sole to each, representing the seven-leagued boots of our boyhood, and his shrine was hung about with *ex votos* by men wishing the gift of fast running, immense sandals and iron pattens. Another illustration of the superstitions passed by the priests upon the people was the custom, whenever the Shiogoon annually visited Nikko to pay his respects to his ancestors, that one Zenki man and one Goki man were sent up with a lacquered board on which was written in gilt letters a warning to the devil, or Ten gu sama, that he must keep away from the place during the visit of the Shiogoon and not molest him. These follies were committed at the instigation of the Yama bushi, or Shugen sect, which seems to be gradually disappearing. The Yama bushi were said to be men of all kinds,—Samurai, because they wore two swords; doctors, be-

cause they wore long hair; Kuge and Bozan, because they could marry. They carried an axe to clear their way through the woods, and a shell to blow sounds through in the woods, as they are said to carry the sound, like a rifled tube, farther and straighter than a simple tube. They slept anywhere, in a house or in the woods. The largest or head temple of the sect was at Hanguro in Dewa, and one of the Imperial family was head of the temple. But this has been given up since endowment has been abolished. Above the red bridge at Gamman, the stream, passing over boulders, becomes very tumultuous; and here on the right bank stands a long row of stone statues, said by some to be Jiso or minor deities, by others the deceased abbots of Nikko. So furious does the little stream become at times, that a stone figure of a Giso weighing several tons was some years ago washed down to Imaitchi, six miles below. A few years after Shodo sho nin—who was of the Hosso sect (the only one existing at the time)—in the cycle Komu, eleventh year and twenty-sixth day, the saint Kobo dai si, of the Singong sect, came to Nikko with two pupils, and at that time the three sugi-trees were standing, and he remained worshipping for a week, at the end of which time a white crystal appeared to him, telling him that a god for women to worship must be placed there. He prayed to see the form of the goddess, and she appeared to him, and he gave her the name Nio tai chiugu, called also Takke no, as above. After Kobo's visit, the temples in the Nikko and Nan tai san district increased very much in numbers and wealth, but there is none to Kobo himself.

After Kobo dai si (if there ever was such a person) the next man of note at Nikko appears to have been Tenkai, who was son of a farmer, and rose to be Tendai zass, or head of the Tendai sect of Buddhists. He was teacher of Hidetada and Iyaymitzu, the son and grandson of Iyeyas. He was a very able man, and a great friend of Iyeyas (and also of Will Adams, whose intelligence he is said to have highly appreciated), and is thought to have seconded all that Iyeyas did, if he was not the real proposer of much of it, and to him may be attributed the wealth and splendour of Nikko. There were said to have been 13,000 temples in the district of over fifteen miles in length at this time, but my friend remarked that his countrymen seemed fond of the number 13,000. In truth, the period of Iyeyas was what may be called an interval of opportunity. Nobunanga had overcome all other competitors for military power, crushed the Buddhist priesthood, burnt their nests, and made the rooks fly away, and at the very nick of time appeared the Roman Catholic priesthood, welcomed by Nobunanga as a counterpoise to the Buddhists. They also had their opportunity, and missed it. Taikosama followed, with the sole idea of aggrandising himself by wars, and diminishing the power of others by throwing expenses upon them. Hating the Buddhist priesthood, yet he caused his own tomb to be erected during his life. Iyeyas followed as ruler, and probably in consultation with Tenkai, and after the discovery of a deep, widespread conspiracy by Roman Catholics, determined that, if not for religion's sake, at least for the peace of the country, there must be an established religion recognised by the State, seeing that the want of an

established religion led to interminable broils, each one trying to proselytise, and get as much territory into their hands as to make them powerful enough to make head against the State itself. Such is ever the case—as in the sixteenth century, so with us of the nineteenth. The plan which Iyeyas adopted was to give every temple a fixed endowment in land, in the same way as he settled the revenues of the Daimios. This endowment neither the temples nor the Daimios could add to or diminish; but it gave the Church a stability and also a respectability in the eyes of the world that enabled it to throw a very considerable weight on the side of the ruling family, and this patronage of the Buddhist priesthood led to there being adjoined to every temple in the country a larger or smaller shrine of Gongen sama, or (in this case, as it was understood) to Iyeyas. So that there are probably more shrines to the worship of this not very moral old man as patron of religion than to any one Buddha in the kingdom. All this was probably under the advice of Tenkai. It is also possible, from some remarks about him in the history of Nikko, that, as stated above, Tenkai was more or less in communication with Adams. The annual income of Nikko was 13,000 koku of rice.

This treatment of the Buddhist Church appears to have put an end to the necessity for that sect keeping in troublous times a large armed force to defend itself and its property. These forces only served to create in the mind of the military chief a jealousy against the Church. The system inaugurated by Iyeyas has been so far successful, and might have continued in force for centuries had the country continued secluded and separated from any force

from without. The shadowy Mikado and his Court was almost a political necessity. But as soon as relations with foreign countries opened up, the Shiogoon became the shadow and the Mikado the reality. Whether it was cowardice or good sense, Stotsbashi was wisely advised to give up the struggle. When the Shiogoon signed the first treaty with a foreign country, he signed the downfall of the Tokungawa system. It is the plan of the present Government, jealous of success under a great head and the illustrious name of Iyeyas, to sweep away every trace of the family and of Buddhism, which was such a strong support of his family. Iyeyas was really a great man with a constructive mind. It is easy enough to find men with minds of sufficient calibre to pull down what others have raised, and Radicals who would cut everything down to the roots; but a man who can tranquillise a State torn and disorganised by anarchy and bloodshed, and can give it peace for two hundred and fifty years, is not so easily found. It requires a man to build a house, but rats may bring a house down, and the spirit of the age is with the rats.

While at Hatchi ishi (Nikko village), we visited the adjoining village of Iwato matchi, which is almost a continuation of Hatchi ishi. There dwelt, and still dwells here, the formerly degraded class known as Yeta—tanners, dealers in skins and dead animals. These people were held to be unclean; they were not allowed to enter a house or touch a person, as their touch made either house or person unclean. They could not marry out of their own class, and were forbidden to speak to any one out of it, unless of necessity. The singing-girls in Yedo are often Yeta,

and very pretty; but if any young man married a Yeta girl, he must leave his own people and become one of his wife's class. There were different divisions of these. The Yeta was the lowest; above them were the Shuku, and above these the Inugami and Shomon. The Shuku are found west of Miako, the Shomon in Yamato only, the Inugami principally in the central provinces of Sikok. The Yetas are found everywhere, especially in Yamashiro, Hoki, and Harima, but not in great numbers in the Kwanto and eastern provinces. A Yeta worked among all skins and leather, except deer-skins, and these he must not touch. They were sacred to the god Hatchiman, and used as curtains in his temple. Suwocho, or leather merchants in Osaka, all dealt in deer-skins. For Hatchiman's temple they ought to be black. Inugami men are said to carry a small bamboo figure of a fox in their sleeves (Kuda Kitsune), and the saying goes that if a man marries an Inugami girl he brings twelve foxes or devils into his house. In Awa and Aki there are many Inugami known as Gase; but these are not confined to distinct villages, but live in houses up and down the streets.

The Shuku are said to have been Yeta sent by Giogi to Arima, near Kobe, after a great earthquake. They occupy a part of that village called Ibah, from using bows and arrows, and have a very degraded appearance.

In the Yeta village of Rendai no, near Kioto, there formerly lived a wealthy man of old family named Kobowoshi; he had an income of 200 kokus from Iyeyas, and was the only Yeta who possessed land. He was higher in rank than Danzayaymon, who was

considered head of the Yetas in Yedo. Kobowoshi went daily to the palace, and with men under him from Rendai no and Tanakamura, removed all dead animals—rats, horses, goldfish, &c.—that might have died. Their villages have not the cleanly appearance of a Japanese village, the streets being narrow and close and dirty like a Chinese village. Formerly the Yeta were the only persons who sold meat, and it was always wild-boar or venison, and sometimes beef: another reason why no one liked to eat beef.

After visiting the temples, we walked down to Iwato matchi, the Yeta village, where the whole villagers are engaged in some handicraft connected with skins. They struck us as having generally a poor, withered, timid look, as if they had not risen to their emancipation yet. There were one or two exceptions, who looked to have even more energy than the average Japanese. Every house showed specimens of the different skins of the locality, chiefly kamoshika, or Japanese chamois; but there were bear, wolf, large monkey—standing, without the head or legs, about three feet—dogs, badgers, martens, yellow and brown. After inspecting these, we happened to ask a boy if there was not a place of execution near, where all the criminals condemned by the priests of Nikko were executed, and he said he would show us it. After walking westwards about two hundred yards we came to a little open space in the fields, and a man who joined us said there were a great many skulls below. The greatest number he knew of being beheaded at once was twenty-seven. On asking who was the executioner, he said that there was no regular executioner, but

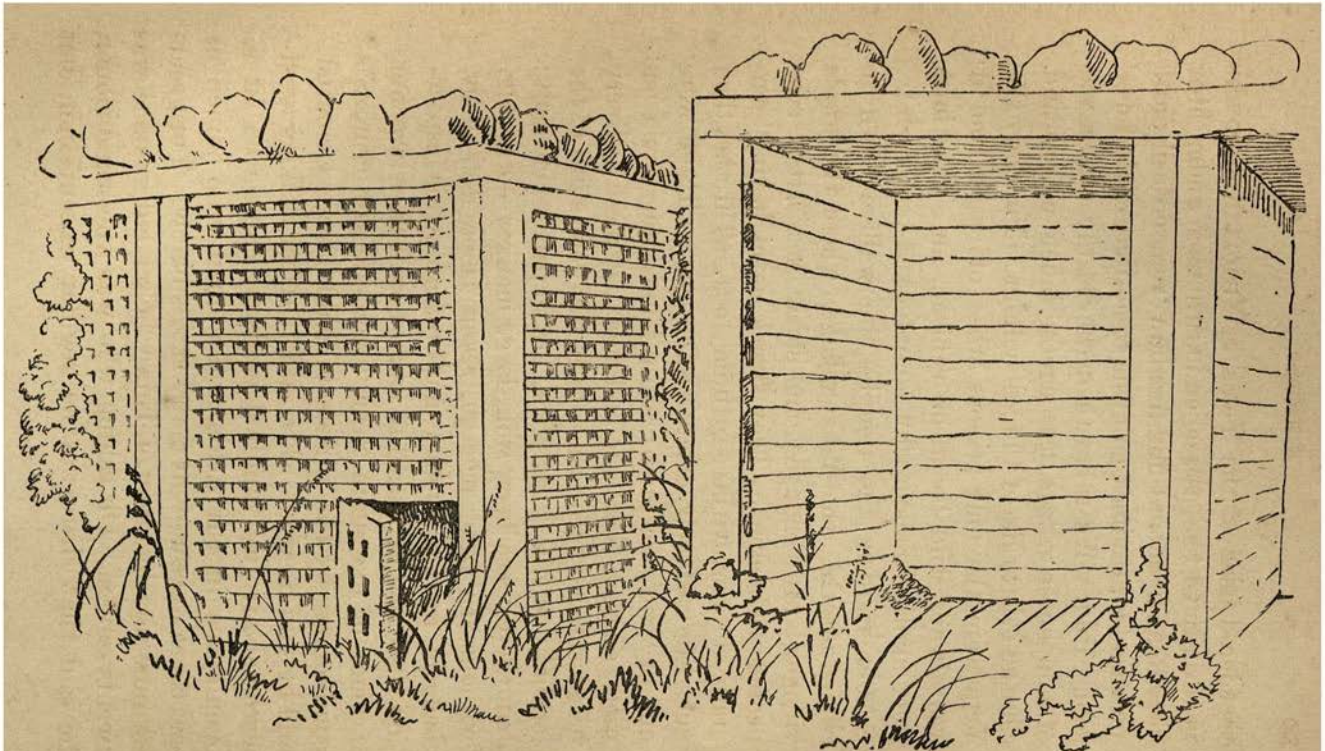


FIG. 11.—DISUSED PRISONS AT NIKKO.

that it was the custom that the owners of the houses in the village took the office in turns. We suggested that some of them could not be very good at it, and he assented, saying there was sometimes a good deal of hacking. We asked them where the prison was where the criminals were confined before execution. On the other side of the village, he said. There we found four ruinous prisons made of wood, two for women and two for men. They were simply large wooden boxes about fourteen feet square and ten feet high, each separated by about three feet from the adjoining one, with small doors about three and a half feet high, without light or air, the roofs being held down by heavy stones, which would give notice of any attempt to break out. Through these doors the unhappy wretch was thrust, with probably no allowance for food or drink unless he could pay these degraded jailers; and such, we were told, were the most of the prisons in Japan before the advent of foreigners, and such they are in many places still. A prisoner must pay smartly or he gets no food; if he is contumacious or obstreperous besides, he gets arsenic in his supper, and poisoning is said to have increased much of late years. The low door seemed to me the most disagreeable part of it, only high enough to let a Newfoundland dog in comfortably; but I afterwards saw that it is a thing the Japanese are quite accustomed to; and on board the small steamers the cabins for third-class passengers were only about four feet high, and the doors about three and a half feet. This was an entrance that, if not invented by Taikosama, he was much inclined to, as it made visitors bow so low before coming into his

presence. On inquiring how many were put in one of these boxes—oh, they were just pushed in till they were full. What a den on a hot summer day or night! My companion remarked that these were a great deal better than many of the Daimio's prisons, which were often not fit for dogs, and were only stepping-stones, after two or three days, to the grave. He had had some little experience of these prisons. The Yeta class was generally employed in prisons, to act as spies, to conduct prisoners to execution, and as executioners. Such was the prison. Let us imagine the justice to be got from a set of sensual, half-idiotic priests, as many of them are! The Yetas are now "Shin hemin"—*i.e.*, new level class, and on the same footing as other classes of the community. The Zenki and Goki mentioned above were looked upon as a very low class, but their separation probably arose from different circumstances. There is no caste in Japan, as we understand it in Europe and India. A Daimio may marry a turnip-seller's daughter if he wishes to do so, and as Hoki did. But under the Buddhist laws and customs, when all slaying is forbidden, and the contact of death makes the person touched unclean, it follows, almost of necessity, that some persons in the community must undertake these duties. The duty must fall upon the poorest, and then it suits the priesthood to proclaim these people and their families unclean, and separate them from themselves and the rest of the community—and public opinion acquiesces; and so, like some of the ant tribe, these families have to do all the dirty work for their brethren, and are so far of a lower caste.

CHAPTER IV.

CHIUSENJI.

On our return to Nikko we went to the Kameyama tea-house, and incidentally I may mention, as showing the upturning caused by the recent political changes, my Japanese companion told me that he thought, from the style, language, and manners of the girl that waited upon us, that she had been well born and bred, and brought up as a lady. The third day of the third month is a great festival day about Nikko, when picnics are going on chiefly by women alone (according to the representations), when the compacts (between two individuals) known as Kiodai chigiri or "making brothers" is gone through. On the fine days of opening spring they go out in little parties, lay their mats, bring out their tea and cake; the younger mousmies play at the man and gun and fox (Sho Ya Keng, or Tohatche), while the elder women play at Ni ramiai, or trying which can make the most hideous faces.

Being advised to see the waterfall of Kirifuri, about three miles from Nikko, I trusted to my companion, who having been there the previous day, of course said he knew the path well. We very soon

lost our way, and as it had been raining during the night, in walking through the grass, breast-high, we soon found that "ilka blade o' grass" held a good deal more than "its ain drap o' dew." By the aid of a boy we were put on the right path; but between the wet of the grass, the heat of the morning, and the length of the way, and a sprained knee, we were not in a mood to enjoy waterfalls. Just as we came in sight of the waterfall, three women with ponies laden with charcoal passed, and in a joke on passing them, I proposed riding back on one of the horses. After viewing the pretty falls, which are well worth the wetting, to my surprise a young woman said, "Dekimas" or "can"; and on turning round, there was one of the ponies, from which she had removed the load of charcoal and replaced it by a little red cushion, and she indicated that she was ready. I think the trouble she had taken, as well as the compliment to my power of being intelligible, made me accept the offer at once, and so I proceeded to mount. In riding a Japanese pony and pack-saddle, one great difficulty is to mount the animal. The saddles are made with a high peak in front and behind, with grooves in which to pass ropes to tie on any baggage. The saddle itself is only laid on the horse's back. No girth is used, and nothing to counteract one's weight on mounting. To steady the pack-saddle and baggage a very large round crupper is used, not in one piece ending in a loop like ours, but turning back to the saddle in two attachments, with about fourteen inches between. One must drop into the saddle in the very centre. Leading her pony to a deep part of the path, I managed to do this, and she

went singing ahead, after making two stirrups of straw-rope.

In going from Nikko to Chiusenji (or Chiu gu shi, as the new nomenclature has it), we found we had to walk, and diverged a little to visit the falls of Urami. After a walk of about two miles towards a glen among the hills on our right, we came to a small clearing of the trees and brushwood with a comfortable tea-house. The owner of this house we found to be one of the hunters or sportsmen of the district, and we sat down and had a long "crack" with him about the sports in the neighbourhood. He had a gun and a good-looking dog, and hanging about the house were some of the trophies of the chase in horns and skins.

The kamoshika or wild goat, a kind of chamois, he said, was not rare, but kept very much to the tops of the higher hills. It is known as kwishika, or niku, or iwashika, and the mountains on which he hunts are—Akanangay, Kinanango, Omanango, and Nikkozan. A few bears are still to be found on these mountains, and he and his friends shoot about thirty deer in a winter. There are a few wild boars, Yamadori or copper-coloured pheasants, common pheasants and partridges, quails and wild ducks. About the tops of the higher mountains there grows a low-spreading pine, covering the rocks and ground, difficult to force a way through, and affording a safe cover for the wild goats. The common pheasant is generally found in the open ground, the yamadori always in or near woods. The path led up the glen through the woods, crossing the burn on a rickety bridge, and passed up in front of a fall that would

be in other countries thought respectable, but was not worthy of a name here, and the path, clinging to the rock, wound round behind the other larger Urami fall, and passing under a fine sheet of water, gave the fall a character of its own.

Returning to our sporting friend, I bought from him a pair of kamoshika horns against the remonstrance of my companion, who always would insist that anything could be got better in Yedo (as if one resided next door to a taxidermist's shop); but as it turned out, they were the largest we met with.

As we continued our walk past the temple of Kiotake Kunnon, the road began to be more of an ascent, and onwards it was a continuous landscape of surpassing beauty. The stream itself was a constant pleasure, rushing down, over, under, round the boulders that had tumbled into its channel. Gradually ascending, the path led to the hamlet of Makayeshi, standing on a bank of rock apparently far out of reach of the stream; and yet two houses are all that remain of the village, said to have consisted a few years ago of eighty dwellings. At that time five days' incessant rain brought down such a flood as swept away nearly the whole village, filled the glen with boulders, carrying away a large stone Torii, of which a piece weighing about a ton was still left. This was formerly, as the name implies, the limit beyond which horses were not permitted to go. We got a good lunch from the hands of the pretty daughters of the house, who seemed to do a good business with pilgrims and travellers. Beyond this, of late years, the road has been improved, so as to allow

horses to go the whole way to Chiusenji, and we passed a good many, all in this district being mares, and generally under the charge of women and girls. We crossed the impetuous stream nine times before leaving it, generally over very frail-looking bridges made of branches of trees covered with twigs. Still, as we ascended, the beauty of the scenery increased; the sides of the glen narrowed, the wood became thicker, the foliage richer. Above us was pointed out the cave in which Kobodaisi confined the winds. Higher up, the bare surface with projecting boulders showed recent landslips, and one hurried on with the feeling that such a thing was impending every moment of delay. The green overhanging hardwood foliage away up the mountain-sides, with no apparent outlet before us, seemed to give a mysterious charm to the valley. At length, after crossing the Daiya-gawa for the ninth time, the path began to ascend by steps, and we came in the middle of the wood to a small black wooden erection covering the road. This is the Nio nin do, the place provided by the priests of Chiusenji for those women who wished to worship the mountain of Nantaizan, to stop at, and offer up their prayers and vows. No woman was allowed to pass this nondescript erection, neither temple nor house, with no accommodation but one wooden bench on one side, and no idol or object to worship; just as women in the twelfth century were not allowed in churches a bodily approach to the more sacred portions of the holy places, but were consoled by seeing them from a distance. In Durham Cathedral they were not allowed to approach the shrine of St Cuthbert. There still remains on

the pavement of the church a great cross indicating the nearest approach that was allowed them.

Near the Nio nin do is the Misawa tea-house, and from that the path more resembles a ladder than a road, wooden logs barely preventing the whole being swept away by rain. Two old ladies—the one seventy-two, the other sixty-five—and a male friend were on their pilgrimage, and when I found what the hill really was, I thought they would give it up; but I had not sat ten minutes on the seat at the top when the two ladies appeared stripped to the waists, and happening to have a fan with me, one very politely asked me to fan her. It is impossible to convey the impression made on my mind by the beauty of the scenery all up the path; scenery conveys impressions on different persons of such various kinds. I can only say that on reaching the platform before the little tea-house from which the two fine falls of Hodo and Hanya are seen opposite, I felt that I never could see anything more beautiful. After toiling up the contracted copse-enclosed path, there, facing us, was a bank of the richest foliage, extending upwards to probably three thousand feet, and down to the very bottom of the glen—down far below our feet, and rising away far up to the tops of the mountains, extending from side to side, as our heads turned round in nearly a circle; and, from a dark niche opposite, the white faultless waterfall of Hodo was projected, contrasting with the dark-green hollow from which it issued; and about half a mile to the right the smooth fall of Hanya, of quite a different shape and appearance, dropped perpendicularly over a transverse stratum or ledge

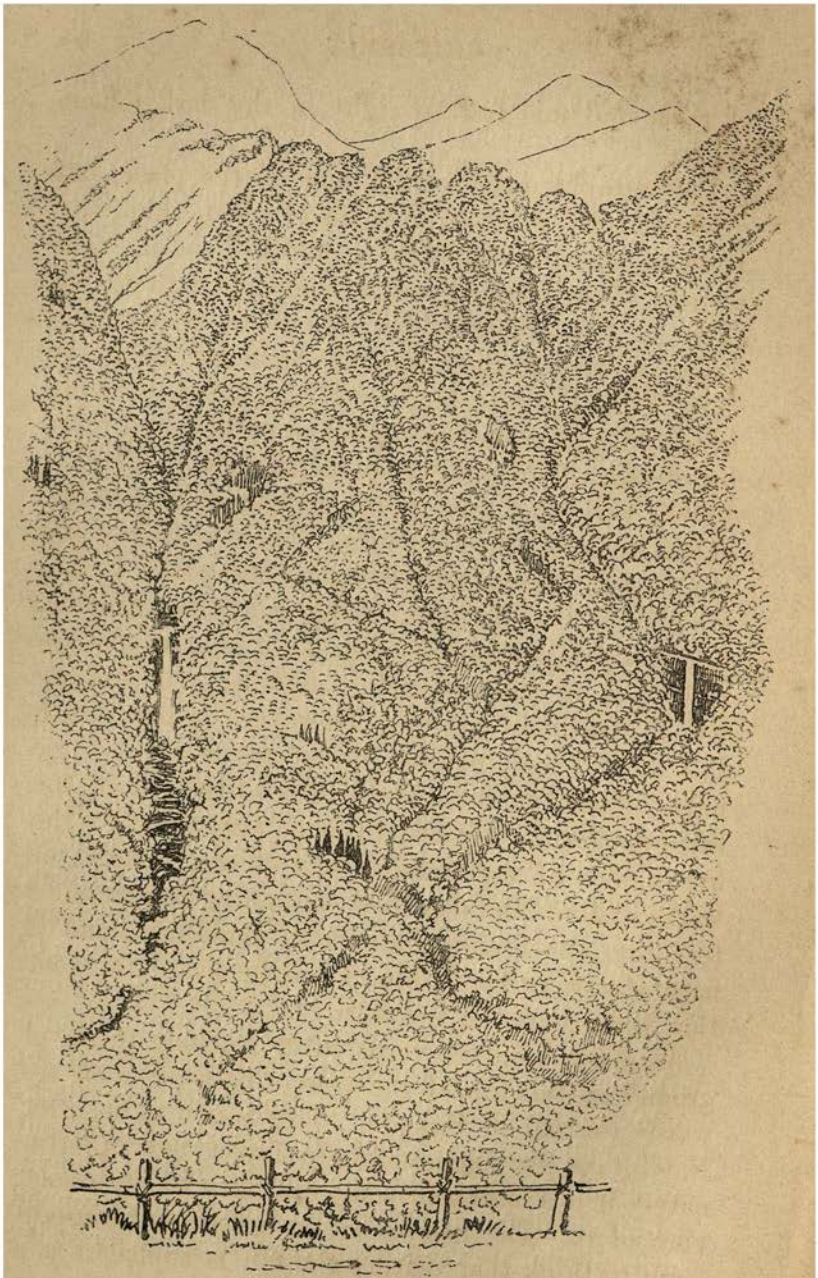


FIG. 12.—HANYA.

of rock, and was lost to sight in the dark foliage below.

Photography may remind one of the place, but does not convey the impressions of a scene like that. It was a pleasure simply to sit and look at it. The scenery of Switzerland may be compared with it; but there is this difference between Swiss scenery and Japanese, that in the former the trees are all of the dark, formal spruce kind, while in Japan they are nearly all green hardwood, broken up here and there by the dark horizontal or spreading pine.

When we were leaving, my companion said to one of the men of the tea-house, "There is Hokay and Hodo, and Hanya and Kengon, but where is Angong?" "Oh," he said, "there is a fall of Angong, but very few people have seen it; it is in an inaccessible part of the mountains," and he could not say which stream it was on. However, on our return this way, a man pointed it out to us about three miles off, among the wooded hills to the left of the little platform. He asked this because these are the five names of the sacred books of the Hokekiu, or works of Buddhist doctrines containing Sakyamuni's teaching, the foundation-rock of Buddhism, and it naturally occurred to him when he heard the four that there must be the fifth.

At a few hundred yards, after reaching the level ground at the top of the pass, a path turns off towards the fall of Kengon. This is said to be, after Natchitake, the highest fall in Japan; but unfortunately it is a matter of some difficulty to get a good view of it. The natives or the priests of Chiusenji seem to think that visiting the fall is sufficient as a

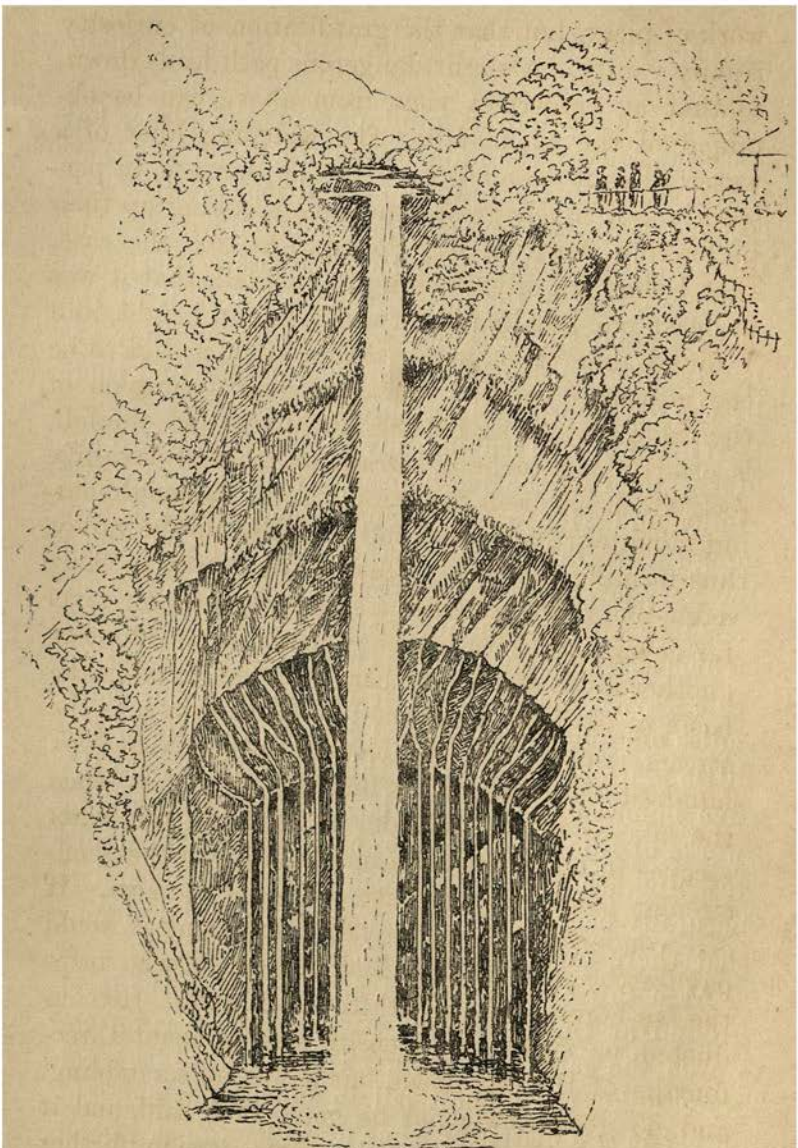


FIG. 13.—KENGON FALL.

work of piety, but that the gratification of curiosity is only vanity. A slight dangerous path leads down, so that an imperfect view from above can be obtained of the whole fall. The widening lines of a waterfall as it descends give the appearance, in perspective, of much greater height in looking up than in looking down at it. So much is this the case, that I thought, after looking at this fall, that it was at least one hundred and twenty feet in height, and I found that three hundred and sixty is said to be the measured height. The geological formation of the ridge accounting for the lake above and the fall, is clearly seen to be a stream or mass of lava-like rock which has been thrown out from the neighbouring mountain Nantaizan, and has filled up the valley, thus forming the lake. This, wearing away in sharp sickle-like points, overlies a soft peaty-looking layer far down, and beneath this again either sandstone or another layer of lava or hard rock lies, forming the basin of the fall. Over the top of the lava runs the stream issuing from the blocked-up lake about six hundred yards beyond. But this only runs when the lake is pretty full, and at all times the water escapes in many little streams from above the semicircular ledge of soft peaty soil below the lava. It is a wonderfully clear, fine fall, but I think it would pay for the jolly-looking Buddhist official who keeps the tea-house to cut a path to the bottom. He conducted us down the opposite side to about three-fourths of the way down, but it was all scrambling, and no good view could be got. It is said, and it seems probable, that in the same stream farther down there is another fall, as this one does not

account for the rise we have taken to reach it. We walked on to the village of Chiusenji, lying on the lake of the same name. On entering the village we passed a board notifying that neither shooting nor

Fig. 14.—*Morning at Lake Chiusenji.*

fishing, nor killing anything, is allowed within the lands belonging to the abbeys of Nikko and Chiusenji. The lake is about six miles in length and two in width (with no grandeur or ruggedness about it as first seen). The lake and plain have been known for centuries to all Japan as Chiusenji, but

the reformers recently determined that it should be changed to Chiu gu shi, as we learned from a young girl, the only person who used the new name.

Immediately behind the village, and rising from the margin of the lake, is the sacred mountain Nan tai san, a huge dark cone, but attaining neither the height nor the beauty of outline of Fusiyama. This hill is another object of the greatest reverence to Buddhists, having been consecrated by the residence of Shodo sho nin, and after him of Kobo dai si, the two Buddhist saints who seemed always in search of heaven at the top of the most inaccessible hills. Before the time of Shodo the hill was known as Fudarakusan. In the Koneng cycle seventh year, about A.D. 781, he with his disciples Kiobing and Doching ascended the mountain, and there met three gods, and returning they founded these temples. Where the underwood is allowed to grow it is almost impossible to force a way through it on these hills. During three days in August it was considered a work of merit and a preparation for heaven to ascend this mountain, and accordingly the village seemed to have had a *raison d'être* in these three days. There are five moderately good tea-houses, and a great many other houses, but these latter are shut, and opened only on the three days' celebration. These are for pilgrims only, and are filled in August, and in addition there is a very large barn-like hall for the overflow of guests. During winter only one of the tea-houses is occupied, as no visitors are expected. There is a fine torii at the end of the village, standing before the temple which guards the gate opening to the path for ascending the hill.

This temple before the revolution was one of the most revered shrines in the Buddhist calendar. It was worked by a powerful Buddhist priesthood. But now all that is changed. A few Sintoo priests carry on a languid form of worship, which no one seems to enter into, or comprehend, or care for. The power of the Buddhist priesthood here is entirely overthrown. No worship, no courts under priests, no prison under them, the game has been taken by Government and licences for shooting issued. We walked round the lower end of the lake by a pretty path leading to Ashiwo, the copper-producing district. We took a pull on the lake to the little island Kowodzuki, where we found very large blaeberries growing, and a few trees covered with the peculiar long pendent grey moss (Saru gase), which seems ultimately to kill them. From this island, in the middle of the clearest water, we had fine views of the black Nantaizan and Shiraneyama. This latter mountain about 1877, after loud, rumbling, subterranean noises, broke out at the top, and continued as an active volcano for three years, after which it subsided into quiescence.

There are three mountains in connection here—Nantaizan (or Kuro yama, black hill), Niotai, and Taro—besides a smaller one, Koma no go, which may be called man, woman, son, and daughter. On a clear day the hill-top can be seen from Yedo.

All the men about here seem to be sportsmen in addition to their other occupations, and we spent a pleasant evening with the landlord discussing the sport of the neighbourhood (the fishing and shooting). He said that formerly there were no fish in

the lake. The religious prohibition against fishing was carried out at four places in Japan—Uyenomia, Nikko, Hiyaysan, and Yamashina, all being Church territories, known as Sessho Kindang no basho—*i.e.*, "place where taking life is prohibited." After the priestly power came to an end the fishing was open to all, and he with several others (some years ago) put in a great many small-sized fish, and for some time there were plenty of fish; and again, after that some time, about 10,000 more were put in; and again, after that, Akaharra fish were put in by Gorohay of Makayeshi, from the Okorogawa, near Nikko. In the spring of this year the governor of Tochigi brought salmon-roe from Etsingo to a tea-house near Makayeshi, and when they were about an inch and a half long put them all into the lake; and Ame no Owo Massa, from lake Omi, put in more. After that the governor put up a notification prohibiting all fishing in the lake. He told us he had caught Koi in the lake two feet in length, but dare not fish now, not even by night. The fish were taken by net, and not by hook. The net used was the tatte ami, with small meshes, in which the fish are caught by the gills. The small fish iwanna bites the net, and cannot withdraw its teeth, or perhaps is caught by the gills. He has sometimes used the spear to leister the fish. He thinks there are plenty of fish in the lake, but cannot ascertain. At Misawa, which we passed coming up the glen, fish are bred from the roe. Iwanna, koi, and yamame all rise at flies, especially before a change of weather; but we did not see a rise on the smooth surface. It was difficult to ascertain whether there

are any fish in the lake or not. The landlord was not sure, and could give no reason why there were none formerly, when killing was prohibited. There are and were plenty of fish in the lake at Yumoto, above Chiusenji. It seemed likely that at times of low water the fish work down the stream, and are carried over the Kengon fall; and we proposed that an iron heck should be put on to prevent some of the fish getting down, and the landlord said he would propose it to the governor. Dead fish are often found below the falls. If the Masu or Japanese salmon seek the sea as ours do, it was useless to put them in, as they must all perish at the fall.

We could not help remarking, on seeing the Chiusenji style of oars, upon the variety of oars there are for the simple purpose of propelling a boat. In economical countries like China and Japan one oar and one pair of hands to do a reasonable amount of work is considered preferable to two. In China the scull at the stern is an admirable contrivance, both for its power and for threading the boat's way through narrow passages, when two oars could not be brought into play; while in Japan, with the poise point or pivot placed about ten inches outside of the gunwale, several sculls are allowed play. In both countries the scull is made in two pieces, fixed together at an angle, so as to allow the blade to act with larger surface on the water.

Taking a boat up the lake, we walked on, on our way to Yumoto stopping at the (Jigoku chaya) Tea-house of Hell, on the side of the stream, at the

request of the polite little old landlady, that she might have the pleasure of giving us a cup of her tea. The local "History" informed us that this shed or tea-house had been known under that name for a century and more, and the name was given to it from a cave in the neighbourhood; but the landlady asked us to use the name no more, and wished us to notify to all our friends, as we hereby do, that she had changed it to the name of the adjoining waterfall, Riu tzu no chaya (Dragon's Head). We did not visit the cave, but were told that few men care or dare to go in, probably from the name signifying hell; that the entrance is very "strait," being low down and about two feet in width, and that it is difficult to push one's way in for about seven feet; that it then widens and narrows again, and then widens out to a large cave. But our informant, a young traveller sitting at the tea-house, could give us no idea of the size, but said there were a great number of bats in it. It is not in a limestone formation. Opposite the entrance formerly stood a temple, Mokusoji, said to have been put up by Kobodaisi. About the early part of the Tokungawa rule there were many temples about this district, but there are none now.

Walking on, we came to the waterfall of the Dragon's Head, a fine broken rolling rush of water over rounded masses of rocks, on one of which, reached by a frail plank, one could stand and admire the furious power of the raging white water all round.

A few furlongs brought us to an open flat prairie sort of ground, of an appearance that at once struck

one as having been formerly the bed of a lake, formed probably by the rock over which the water flowed at the fall. Above these falls the ground is generally found to be flat, as if formed by the damming of the water: this was verified by its old name Aka (or Akong) numa no hara, but now known as Senjio no hara or battle-moor, with a sandy soil producing a long poor grass. This plain has a historical interest, first as a battle-field among the gods, of which no authentic revelations remain; and subsequently in the bloody wars between the opposing forces of the State in the days of Yoritomo, Ashi Kanga, and others.

In the cycle of Yaytoku gan nen there was a feud between two Daimios, during which this plain formed too often the place of fighting. The lord of Oyama (near Utzu no mia) was one of the Emperor Godaigo tenwo's generals, and opposed to him was a lord of the province of Hitatsi, Ota Sanuki no Kami. The latter overcame Oyama, burnt his castle, and killed all his family, only Wakai i no maro, a young son, escaping. When the authorities at Kamakura heard that Ota had destroyed Oyama, the General Uyesugi, Tomo may, was sent to punish Ota, and before long Ota was defeated and most of his people slain; but he and his two sons escaped to Shida, an officer in command of his remaining forces at Chiusenji. At that time it must have been very difficult to reach Chiusenji, and the Kamakura soldiers were afraid to go farther, and only one slight action followed. So, as usual in oriental wars, the messengers were secretly sent, the old lies were told, the old promises held out, the assurances given, and the

oaths sworn (and believed), with offers of pardon and immunity, if he would only walk into the trap and come to Kamakura. Ota believed and went, and his territory was given to his second son, Mango shiro, his eldest son sent prisoner to Etsingo no kami, and a force sent from Kamakura to kill all Ota's adherents and burn his castle.

The families of Ota and Oyama (both old names in their provinces) were completely annihilated. There are still about here old names of families and places derived from the soldiers of that time.

Some one seemed to have faith in the soil of the Hara or moor, as a small piece was enclosed, and had been dug up and clover sown. Two very poor men had "fixed a location" under a stone, and made a little clearing, but they complained of the hares and rabbits eating up all their vegetables. I afterwards met a sportsman, who told me he was on his way to the Hara to try for a wild chamois, as they come down in the evening to feed. I happened in passing to drink from a rill that flowed out on the side of the path, and remarked on the goodness of the water, and afterwards found this rill mentioned in the old history of Nikko, inasmuch as that the Tendai no Zas used to send from Nikko for this water for his tea. Many of the trees looked in a poor state about here. Formerly the priests looked after the forests and took charge of them; but since the revolution every one does what he likes, and the charcoal-burners are gradually clearing the trees away. It is an understanding, if not a law, that a dead tree is any one's property; therefore a great many trees are put in a position of dying—the bark

is sawn all round, and the tree soon dies. Fires also seem to have destroyed many.

About a mile from Yumoto is another pretty fall, in which the water rushes down the face of the rock, and is broken up, as it meets projections, into white foam. The hills around are covered with wood to the top, and the crash of some tree, as it falls under the charcoal-burners' axes, occasionally breaks the silence. Immediately above the waterfall a still piece of water surrounded by dark hills comes into view with broken outline, the margin being sombre trees drooping into and reflected by the water, and beyond this appears the village of Yumoto lying on a flat piece of ground, to which all the outlines of the wooded hills behind converge. From this situation is derived the proper name of the village, Yu no hira ("the hot spring meadow"). The formation is probably the same as at Kengon and Kiga, a stream of lava blocking up a valley. The village stands upon a Kando, or back-road—*i.e.*, a road on which coolies or horses cannot be expected or demanded by law—leading over the Consei togé into the adjoining province of Kowodzuki. It owes its existence to the copious supply of hot water which wells up from the bowels of Shirane yama, issuing in great volume and with intense heat at Arayu, a spring at the foot of the mountains and the head of the village, and at other places—in some cases impregnated with sulphur, in others apparently pure water. For many years the village has been resorted to for bathing purposes, there being nine bathing establishments sixty years ago, and at present there are eleven or twelve. It is entirely a summer resort,

as the village goes into a state of hibernation on the eighth day of the ninth month, every inhabitant leaving it and shutting up their houses. It is re-opened on the eighth day of the fourth month, Shaka's birthday, a holiday all over Japan. Before the late *coup d'état*, as the place was within the jurisdiction of the abbot of Nikko, no woman was allowed by the priests to come to Yumoto. My friend says that of late rather too many women have taken advantage of the reputation of the hot water and its associations, for the removal of complaints and other ends, and with success. It was formerly the custom for parties taking rooms to do all their own cooking, and for this reason there is in the tea-houses a kitchen on every floor. At present this custom has ceased, and the cooking seems to have gone to the opposite extreme, and to be all done in one kitchen, in the centre of the closely packed village, as might have been expected when there was a paucity of cooks and a redundancy of kitchen. This state of things has given rise to the only blemish in the excellent Guide-book, where the authors take occasion to make allusion to, and to injure the reputation of, a hotel-keeper, whom we found, with a little brusqueness of manner, to be as hospitable, civil, and moderate as any other landlord, but who complained very much of the stigma put upon him in this public and prominent way. In his house is the only private bath in the village, all the others being in the open air, only covered by a roof, and, of course, open and hot, so that bathers may go at any time day or night. The spring at Arayu might supply London with hot water. It has often struck me that it would be in-

teresting to know how far this permanent supply of very hot water could be carried hot in large iron pipes.

The god of the village, worshipped at a neat temple by all native visitors, is Onzen no jinja ("the god of hot springs").

The pretty little lake seemed full of fish, which were rising in all directions, so we went out to see the throw-net used. Not many fish were taken, but, strange to say, one throw into the dirty sulphury ooze at the mouth of the affluent hot water brought up as many as all the other throws together. We walked up to the dividing ridge between the provinces by the Consei togé. The wood was everywhere so high that no view could be got. On our way we passed the little shrine to Consei dai miojin, about six feet square, from which the pass takes its name, and found from the numerous *ex votos* or *phalli* that faith in the efficacy of the divinity was not diminishing. In these *ex votos* the petitioners stated their names, residences, and what they wished the god to grant them. The little erection in the Togé is under the charge of the hotels of Yumoto. This cultus appears to have been very general in Japan in times past, and is practically to this day a worship encouraged by the Buddhist priesthood. The idea connected with the worship is that of producing and bestowing on the worshipper whatever he or she desires—money to old people, children to married, and lovers to young. But it has not in past times been hidden out of sight. In some places, as at Shibutami, in Nambu, near Sendai, large temples and large images existed till 1867. The

degrading worship was fostered by the celibacy of the priests, who alleged that the god descended and walked about visiting the people on stormy nights; and to such an extent was it carried that parents were proud of a visit, and men were afraid to marry any one who had not been honoured by a visit of the god.

It was the custom in that part of the country on the day of the New Year to carry about little gilt figures, which were thought to bring riches to the owner. In nearly every district there is a shrine for this worship; at Nikko there are two, at Suwa four, at Uraga one. It is, in truth, the worshipping of a part for the whole, dividing the divinity. And when once the dividing is proclaimed and enjoined on their followers by spiritual leaders and guides, with reverence it may be said that there seems only a difference of the part to which worship is devoted, whether it be this, or the head, or the hand, or the heart.

Though the weather was and had been very dry and hot, we passed a stream coming from Shirane yama running full, and, on drinking the water, I remarked that, if it were not very improbable, the water came from snow. On returning to the inn we mentioned this cold water to the servant-girl who waited on us, and she said that about a fortnight before, the Prince Arisungawa had brought down with him a lump of ice, carried by two coolies on a bamboo thrust through the centre. In the evening we had a long chat with a young gentleman, Mr Suzuki from Moka, who had been to the top the day before. The length of road to the top (8800

feet) is about eight miles, at two places very steep, but otherwise not difficult. Notwithstanding the saying that he is a fool that goes up Shirane, and he is a fool that does not, there must be a very splendid view from the top, as it is one of the highest peaks in the central ridge of Japan. In some places there are only steps in the rock by which to ascend. There are two peaks, Maye (" before ") and Oku (" behind "). There is a depression between these peaks, and there are two small lakes, Hotoke no umi and Goshiki no umi. There is now no vegetation on the top, nothing but light pumice-stone. Notwithstanding the comparatively recent eruption, he saw no appearance of smoke or steam issuing from any part of the crater. The view seemed a sea of hills. There is a little stone shrine and idol on Maye san, and a little copper one on Oku san. One part of the path from the one peak to the other is along a very narrow ridge of two hundred yards in length, with a dangerous steep declivity on either side. To get to the top of the peak one has to pull himself up by roots and projections, and it is so dangerous either to go up or to get down again that none of his companions would accompany him. In August they found in three different places, in recesses of the hill, deposits of hardened snow; in one place about an acre was covered. Otherwise the hill is very dry, and no water to be got.

On the hills around Yumoto the ginseng plant (sassarindo), so much prized by the Chinese as a tonic, is found growing. In an old work a plant called Niku jin yo is said to grow on the hills around, and to be much sought after as an aphro-

diciac. As to the little lake on the banks of which the village stands, we were told the same story as at Chiusenji—that there were formerly no fish in it, that they either all died or all left; but on cross-examination it was not easy to get at the truth. The landlord told us that ten years ago his father brought thousands of koi from Yedo, carried by coolies, but after a short time few or none could be taken. Three years ago numbers of funa or carp were brought from Ozen numa in Kadsusa and placed in the lake. At the same time a sort of heck or grating was put across the stream above the fall, and one can see that there are plenty of small fish in it now, rising all over it before a shower of rain comes on. Nearly every boy in Japan learns to use the to-ami or throw-net, but there are no regular fishermen in the village. There are two or three sportsmen who seem to live by their guns, and every winter one or two bears fall. Kamoshika and small deer are found on Shirane, rabbits, and wild ducks, and yamadori, but very few pheasants are found. There is said to be a large deer which roams upon the hills, as large as a year-old foal, and with horns a yard in length.

In the morning, having been too late of bespeaking a pony, we chartered a coolie, who said he could carry our luggage, which was not very heavy for a man accustomed to carry on a pole as in China; but he had neither pole nor shioi, as they use here. This is a framework of two pieces of pole three feet long, about a foot asunder, joined by two cross pieces, the one about two feet above the other, the lower piece forming a shelf on which the weight

rests. Thick straw-ropes are attached in loops, through which the arms are thrust, and the weight is thrown upon the fore-shoulder. The man insisted he could carry it without this, and tied the ropes round his chest. My friend, being always in search of information, would always talk to his coolies, even at times when all their breath should be kept for their work. After we had gone a mile, I turned round, and the poor man was getting black in the face with constriction of the chest; so we had to turn back, carrying the luggage ourselves, and engaged a horse for the morning. Accordingly, at six o'clock the mare appeared with her leader in the shape of a chubby, round, bright-eyed girl of about seventeen. She was as handy as she was bright. Pulling out her long ropes, she considered the luggage for a little; resolved, hoisted it up, piece by piece, herself tied each on to the pack-saddle, which had, as usual, no girth, pulling it all tight, fastening the rugs, &c., on to the top, and stood all ready for her mission. So, as I could not help remarking, the active little body had beat the whole British army; for in 1860 a large number of ponies and pack-saddles were sent from Japan to Tientsin during the war, but no one knew how the saddles were to be used, and no one had the ingenuity to find it out, and the whole were a dead loss from mere inability to use them, not to speak of sad losses of ponies in other ways.

After we had sent her off with her charge, I thought we had time to try and corroborate the story about the snow by reaching the lowest deposit, which our friend said was about a mile and a half

distant. The morning was very hot, the ascent up the dry bed of a stream very steep and very stony, and the mile and half like the Highlander's "bittock." At length we came upon a recess which the sun of a very hot summer had never reached, and there we found a deposit of hardened snow, showing at least the possibility of there being enough higher up, after melting, to keep up the size and also the coldness of the stream.

Returning to Chiusenji and Nikko by the same road as we had come up, and in the expectation of re-viewing the wonderful scenery we had passed through, it came on mist and rain, and not half of it could be seen. I pitied the poor travellers whose lot it was to see it in such a day, but such are the chances of sight-seeing in travelling. We got back to Makayeshi, where experience led us to expect a good bottle of beer. The pretty daughter said there was only one left; but I fear it had been opened some time before and condemned, and been refilled with something and recorked. Well, on the principle of compensation, I put against that bottle another one, when I, with the late T. T. Meadows, her Majesty's Consul, visited the temple of the Snowy Valley, near Ningpo, some years ago, on a very hot day, the ascent toilsome, without shade; the boys had not come forward with breakfast at eleven, twelve, and one o'clock, when the priest, seeing our impatience, quietly suggested that there was a bottle left by a previous visitor. It was produced, and was a good bottle of Bass's beer—oh!

There are other hot springs in Shimotzuki, as at Kuriyama, north of Nikko, a name by which a cluster

of villages appears to be known. The inhabitants are said to be descendants of bands of the Heki soldiers, and before the recent revolution the men never shaved the head as other Japanese do, but wore the hair long, after the fashion of the Kuge nobility.

From Chiusenji there is a path to join the main road passing by Ashiwo, the copper-mining district, and the Ko shin zan or Saru nojodo (the monkey hill), where a breed of white monkeys formerly existed, and where Tengu sama is in great force. Indeed all this Chiusenji district is thought to be under that long-nosed individual's special care.

About thirty-five years ago the district was infested by a gang of brigands under a man known as Nikko Yenzo. He was born and brought up in the service of Nikko do shing, lived about Hatchoji and Harramatchida, and would sometimes make a raid upon Yedo with a hundred of his followers.

CHAPTER V.

CHOSHI.

On leaving this district our destination was Choshi, on the east coast, by Nippa and Tochigi, which is now the capital and residence of the governor of the province. Turning off at Ima itchi, we passed Kanuma on the same kind of road as before, the stately cryptomerias lining the way to Fuba san mi for twelve miles; but on the last mile the Japanese fir took the place of the straight pillar-like trees, and these firs seem, like the cocoa-nut, never to grow perpendicularly, but always lean to one side, having perhaps a more picturesque appearance. As we neared Tochigi the country became richer and flat, and the movement of heavy goods — hemp, rice, timber, &c.—is made on light carts on two wheels, drawn by a man or a woman, sometimes assisted by a boy or girl. In some parts of the country it is said that women run the jinrikshas—and otherwise, on the rights-of-women principle, claim to do whatever men do. One lady in Yedo wishes to practise as a lawyer, and has the reputation of being a very good one—others wish to be doctors; and young ladies are becoming so fast as to invade even the

dress of the other sex, and are wearing coats that no woman would have thought of a few years ago.

We stopped for lunch at a house resembling a solitary farmhouse. While resting here, two police officers came up, at the head of a gang of convicts, to work at the road. The officers as well as the convicts were very polite; the latter seemed a quiet set of young men. The Government seems to find some difficulty in dealing with prisoners at present. Strict authority is a good deal broken down, and the times are bad, and in consequence crime increases. Formerly, for those who were not immediately beheaded, the prisons were so bad, and food so scanty and poor, that the confined soon succumbed, or, if they misbehaved, were soon settled and no inquiry made; but now it is becoming a serious question what to do with them. As it was getting dark, we passed the two villages, or collections of tea-houses three storeys high, of Nireng and Cassemba, both brilliantly lighted up, being entirely places of amusement and dissipation for the wealthy young farmers and gentry in the neighbourhood of Tochigi.

This is a large substantial-looking agricultural town, with a coarse country-look about it, and we found the principal tea-house so noisy and rough—full of farmers and their bargains—that we moved to the Yoshi kawa opposite. However, here we began to fear we had got too much on the other side of the hedge, and more into ladies' society than we had been accustomed to—dressing their hair here, washing themselves there, and chattering everywhere. On the other side of the paper screen a party of five

ladies kept the night alive with talking, laughing, joking, with occasionally a male voice droning in.

Hiring jinrikshas, we set off on the following morning for Idzuro, about fifteen miles off, where there are said to be some remarkable caves. The road was good and hard all the way, the flat scenery changing as we approached the limestone formation, with sharp hill-tops and narrow valleys. In passing through a hamlet a woman called to us to come in, and was as polite and as hospitable as she could be, telling us she had lived for several years in Yokohama, and knew many of the foreign houses there, and asked about gentlemen who used to come to the shop she was in. She longed to get back, "It is so dull here," she said. While sitting talking to her, a group of Seimon, a party of five men and women, came up, jingling bells and singing and droning away at the house-fronts. These are lay missionaries of Buddhism, who go about the villages explaining the doctrines, and in a chanting sing-song style narrating the history of their religion to the country people, teaching them as to Amida, Buddha, Shaka, Kunnon, Compera, &c. They are much liked by the villagers, but some of them look great rogues. On our way to Idzuro we noticed the substantial houses occupied by the farmers. Some of them had large handsome gateways (opening into the farm-enclosure) formed of a house on either side, with rooms over the entrance, all under one long roof; but as there are no fences to the adjoining fields, these entrances looked very unconnected with anything. We passed the village of Nabeyama, with a large house, formerly the residence of Onguri, a Hattamoto. He was the

first Envoy to the United States, and afterwards became Minister of Finance to the Shiogoon. During the troubles he escaped and lived at this house, but was afterwards taken and with his son beheaded. Beyond Nabeyama the limestone country began. At one place, on the left side of the road, a burn of considerable size was running out of the rock, which must issue from some cave or wearing away of the rock; but there was no god at the outlet, or any story connected with it, so it is probably unexplored. The tea-houses are good and clean, and evidently much frequented by pilgrims and sight-seers. The temple is half a mile beyond, in a glen or gully of wood. At the temple we paid twelve cents, and got a ticket, to include guide and candle. The entrance to the cave is high up, at the top of a steep path in the rocks, by the side of which chains are laid to assist one in ascending. However, when we got to the entrance, I found there was a small chasm to be jumped over, and my knee being disabled, I preferred believing it was like all other caves, so dark that nothing can be seen, and so dirty, one is glad to get to the fresh air again. There is another cave a little farther on, and there are probably more in the vicinity. On our return, my friend said that his countrymen in Tochigi were an unpolished, coarse-speaking people.

I wished to reach the Tonegawa and go down to Choshi, the town at the mouth on the east coast. The site of the town is unusual, standing so far out to sea. I had a curiosity to see why the river, instead of having, like most rivers, a large mouth and throat inwards, projected its lips so far

outwards, and what was the cause of such a large collection of water as there is behind the outlet, in the shape of a shallow lake, Kassumi or Kita ura, extending for many miles into the province of Hitatsi; so we took a little carriage and set off to Nippa, the highest port on the river at which steamers touch. A number of passengers were waiting at the office, and among others we recognised our five lady friends of the previous evening. The little steamer was lying waiting, and when the officers gave the word, each one of the passengers got in with a regularity and politeness to each other that might be copied farther West. The steamer called at Mukatta, where is a bridge of boats, and at Kurihashi and Nakatta opposite. Kurihashi is on the great road to Oshiu, and was formerly a seki or barrier where women and boys were examined. We steamed down to Sakkye, near which we grounded, and a boat came and took off all the passengers and goods for Tokio. At Sakkye we were advised to take a share in a boat going to Kioroshi immediately, as both cheaper and quicker than waiting for the steamer next morning—two very good reasons; but we did not understand the *pros* and *cons* of the question, and so agreed at once. But as we moved off to our boat it began to rain heavily, and we found it was one of the common river-boats, with a grass-thatch cover reaching down to the gunwale, and, even in daylight, dark, with no opening for light, and no appearance of or apology for a lamp. One cannot put his head out except by forcing it through the thatch. Fortunately we had candles with us, so that we got light enough to see the darkness. We

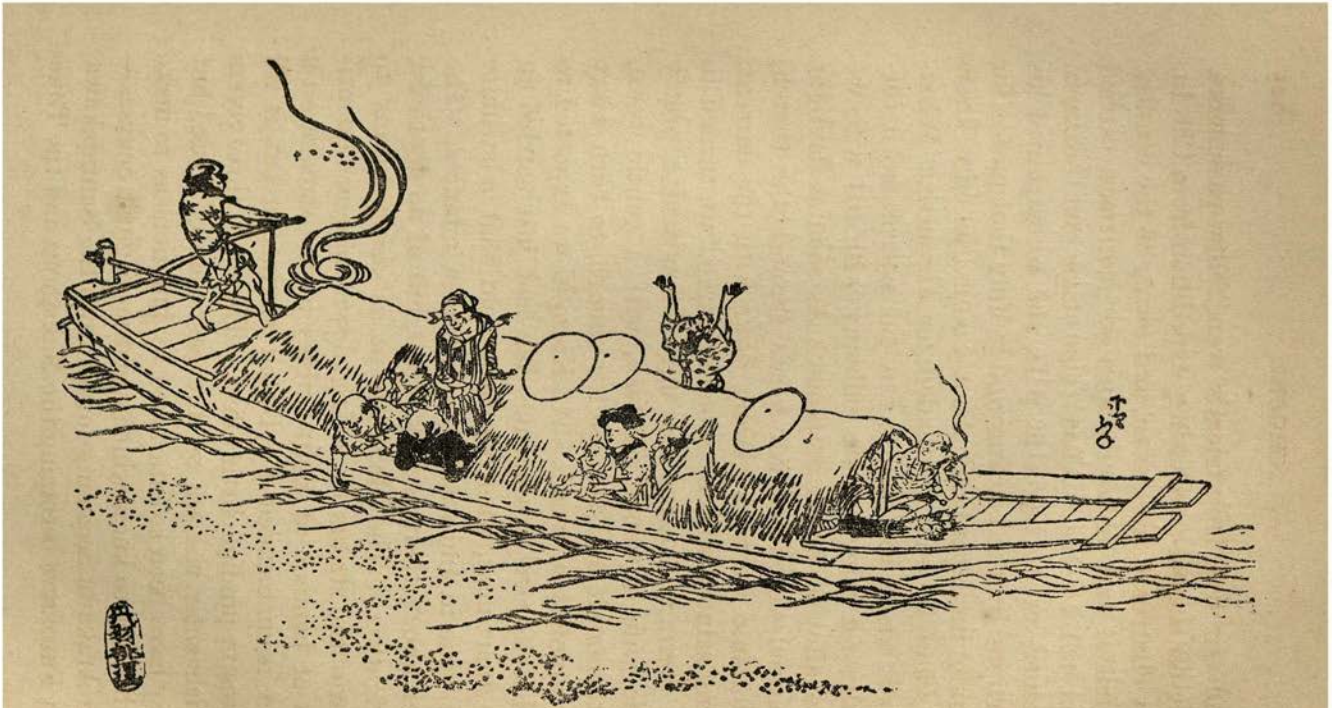


FIG. 15.—SUNRISE ON THE RIVER.

found our five lady friends were fellow-passengers, being on a wool-purchasing expedition from Choshi. They chattered till eleven, and owing to the candles, my friend and another Japanese gentleman carried it on till twelve. About that time our boatman wakened up to begin to pole, and accompanied his exertions by the howling and yelling that passes for singing in Japan, and about 1 A.M. I let him know my views in what I intended for Japanese. Whatever it was, I was glad to find he interpreted it correctly, for after a little colloquy with his wife we were allowed to go in peace. As soon as daylight appeared we pushed our heads through the thatch, and found we were gliding down with the current. Being saluted with a "Good morning," we turned to the stern, and found the ugly fellow had a pretty little wife of about eighteen, with a gentle voice, soft enough, and face pretty enough, to turn away any amount of wrath. At Kioroshi we expected to find a steamer for Choshi. We had just settled in our apartment, when we were told that a steamer had come in and was going in fifteen minutes. The river about there is very broad, but of no depth for navigation. The Government is using means to narrow the stream by laying down immense quantities of bamboo at right angles to the stream, on a plan recommended by Dutch engineers, but it all seems to produce little effect. There are three rivers which enter the sea on the east side of Yedo, but they have been so interlaced by junctions as to make it difficult to know which are the original courses—the Arakawa becoming lower down the Sumidakawa, the Furokawa becoming the Nakagawa and the Tone-

gawa. Iyeyas ordered Ina kin saburo to cut a channel from Sekiyado to the sea, known as Sin (or new) Tonegawa, and also to make a junction at Sakkye, thus throwing the waters of the Tone into the Kinugawa, and so adding very much to the waters of the obstructed Bandotaro, as the united rivers are called at Choshi, and increasing the backwaters of the Kassumi or Kita ura, the large lake in Hitatsi.

The two long rivers, the Kinu and the Tone, were joined by this canal during the time of Iyeyas, and so many joining canals have since been cut, that it appears as if the current of the river were not strong enough to scour out a deep channel.

The canal or connecting river thus opened up a communication, such as it was, between the east coast at Choshi and the provinces of Kowotsuki, Shimotsuki, and Musashi, and also with the city and the bay of Yedo. But it is plain that the waters of the Bando taro river have never had a deep enough channel. A ridge of rocks crossing the river at its mouth has caused the deposit of soil and mud at Choshi, forming an extensive flat country, occupied in a great measure by the shallow backwater lakes running up into the provinces of Hitatsi and Shimosa. This flat has in all probability been under sea-water at one time, cutting off the three provinces, Shimosa, Kadsusa, and Awa, known as Fusa or the tassel; and probably the ridge forming the long cape, or promontory of Choshi, was an island. In the lapse of time, this flat, level, rich rice-producing country about Itako and the "sixteen islands" was deposited, hastened by the junction of the rivers. Looking at the map, one would immediately say

there must be some obstruction to the getting away of the water here, or there is too much water for the channel. All the country on this flat ground through which we passed looked very rich, and produced splendid crops of rice. One break to the level monotony was a knoll on the right banks, at the village of Kosaki, covered with trees, and which looked like a sleeping lion. It had the appearance of one immense clump of trees, and is known by the name of Nanja Monja, meaning "What is it?" But no one seems to know why it got this name. A small temple to Kosaki no jinja stands on the top. We reached Choshi after dark, and we expected, in coming to a fishing town like this, that the accommodation would not be very good; but after one failure, we got into very pleasant quarters looking out upon the sea. The only objection to it was that, being the most pleasant room in the town, the gentlemen of the place used it in the afternoon as a sort of club-room to play chess in. The room looked out over the river to the long village of Hassaki on the opposite (the Hitatsi) side, where all the houses seemed to be on fire all day long, from the smoke arising from burning oyster-shells for lime.

I had hoped to see the Pacific in a rough mood, and to see the rollers coming in from the ocean; but the day was very fine, and we started for the lighthouse, about four miles down. Choshi is a town of about four miles in length, lying on the south bank of the river, with a ridge of hilly ground behind it, extending all the way down to the promontory on which the lighthouse stands. Close to the lighthouse the ridge seems to terminate in very good

FIG. 16.—ROCKS AT CHOSHI

sandstone, which has been quarried since the fall of the Tokungawa family; but before the revolution quarrying this rock was prohibited. In the sea below this quarry men were diving for awabi, and while there, there was brought up one of the largest shells I have seen. The lighthouse seemed in beautiful order, and the officer in charge was most polite in showing us over it. The whole apparatus was as bright as if it were just out of Stevenson's hands. Throwing a bright light, as the officer in charge said, for thirty miles, it must be a great boon to the numerous fishermen who make the mouth of the river their haven.

At one of the towns we took on board Dr Ongatta, official registrar, who told us that two children of the Mikado had died two days before. They had formerly employed a Ger-

man doctor, and one child died; afterwards they took to a Chinese doctor, and one died; lately a Japanese, Dr Asada, who had a reputation for treatment by acupuncture, and two have died under him.

The town of Choshi lies for two ri on the right bank of the river, the Bando Taro, and just above the rocks which cross and close the mouth. There seems nothing particular to be seen in the town itself, the seafaring inhabitants being frugal in the way of church-building. There seemed to be from six to ten feet of water around the little steamer, the river finding its way over extensive sands, chiefly on the northern side, which are uncovered at low water. Standing in the middle of the river are several detached rocks, probably the result of recent volcanic action, and the only or common passage for boats lay between the two largest masses in the centre. It is evident that so long as these rocks remain to block the passage of the water to the sea, all the embanking above is money thrown away. The opening at the principal passage is said to be nine hundred feet, but the real passage under water is much less. The Government has long contemplated blasting the obstruction, and with so many islets of rock to work on, there would seem to be no difficulty in boring to any depth, and excavating so as to place sufficient explosive matter to blow away and remove at one blast an immense obstruction, and so effect a great change upon a very large extent of country above.

This large river has no delta, but the reverse—viz., a protrusion of one mouth out to the sea. The

widening of the mouth, even if there were no depth got, would enable the water to get away quicker; but deepening would allow of scouring out, and so narrowing and deepening the river above. At one time a canal was cut somewhere out of the Kassumi lake to the sea, but it was soon choked by the sand thrown up from the Pacific. Perhaps there are other political reasons for not carrying out this plan. Our chair-coolie was very intelligent, and brought from some office a map of the rocks as they exist both above and below the surface, and showing that some one has done more than contemplated the removal of these rocks. The town and fishermen have benefited largely by the steamers on the river, and the lighthouse must have been of incalculable benefit, especially at a port projected so far into a stormy sea. We walked up to the last house at the upper end of the town, a commodious saki shop, and were amused to find it was the residence of our fair friends of Tochigi, who were glad to find we had got quarters in the best tea-house in the town. The youngest, and apparently mistress of the party, had invited us to come to her house to stay; but afterwards an older party had come and said it would perhaps be better not, and that we should go to some hotel.

On leaving Choshi we had proposed crossing the (ninety-nine ri) Ku ju ku ri bay (a name said to be a fancy arising from the Chinese character "white," the old name, requiring only one stroke to make it "one hundred"), and then to cross the peninsula to Kanozan; but my friend had a great desire to visit the temples of Kashima and Kattori, two of the

oldest Sinto temples in the country. Landing at the village Funatsu, we went to the temple of Kashima. It is said to be the parent temple of that of Kassunga at Narra, and the common story is that Jinmu could not accomplish the subjugation of the country till he called in the assistance of Kashima and Kattori, who represent the military and civil powers. There was nothing remarkable about Kashima, unless seeing the stone from which all earthquakes originate can be called so. We took a boat (a young woman requesting a passage), and were poled to Tsu no miya, passing the very rich rice country of "the sixteen islands" and Tegan numa, a piece of water to which wild ducks resort in great numbers in winter. These ducks are looked upon by the villagers as their property, and are an amusement as well as a source of considerable profit to them, and they are inclined to resent any encroachments by foreigners with guns upon their privileges and profits. Then we visited Kattori temple, with some fine trees, and a temple said to have been built by Ten sho go dai jin before the time of Jinmu. Getting back to Kioroshi in the evening, we hired a waggonette to take us across Shimosa to Giotoku, on the left bank of the Tone river, an hour from Tokio. We found the country level and the ponies good. Having time to spare, we visited Kowonodai, an elevation on the left bank of the river, and once famous in history. It occupies a commanding situation, defended by its height, by the river, and a marsh. The castle was in the sixteenth century (1563) the residence of the Sattomi family, and the moat and remains of the forti-

fications are still visible. We were shown the tomb of the Sattomi, long since rifled of its contents, and the nuki ana or secret passage, giving in all castles a mode of escape. The final battle between Sattomi and Hojio took place in 1563. The place has been occupied till recently by priests with a temple, and was formerly covered with fine trees; but all these had been cut down, the temple swept away, and the whole of the elevation, including several acres, is nearly bare. There is a most extensive view over the country towards Yedo to Fusiyama and Tsukubayama, and it might be made again a strong fort, or a beautiful summer residence for the Mikado, somewhat resembling Windsor in its position. One part of it is called Mama, with a new temple to Mama no Tekona.

CHAPTER VI.

ATAMI AND YAMANAKA.

After returning to Yokohama, the hot spring at Atami was a place I wished to pay a visit to, but before going there I went down to see William Adams's tomb. Some years ago I wrote that "he was raised to the position of a Hattamoto, with ground equal to the support of eighty or ninety families besides his own rental. This estate is said in one of the letters from Japan to be in Segami, and to have been named Fibi, and situated in the neighbourhood of Uraga, the port of Yedo, and must certainly be known to the Japanese Government as having belonged to an English officer." The parish of Himi still retains the name; and upon the top of a hill in this parish, in a very prominent situation, stand two stone monuments, with inscriptions showing that these were erected to the English officer and his wife. They were brought to light by Mr Walter of Yokohama. It seemed a worthy place of burial for the man, and the situation of the monuments is somewhat unique, for it is not common to find Japanese buried in such a situation. He had adhered to his religion to the

last, and the Buddhist priests would have nothing to do with him in their cemeteries or temples, where their great men are generally buried. He was not a Roman Catholic, and he probably chose the elevated situation as one he had often of an evening strolled to, to let his thoughts wander over the blue sea before him, as the path which he knew so well, and which would lead him, had

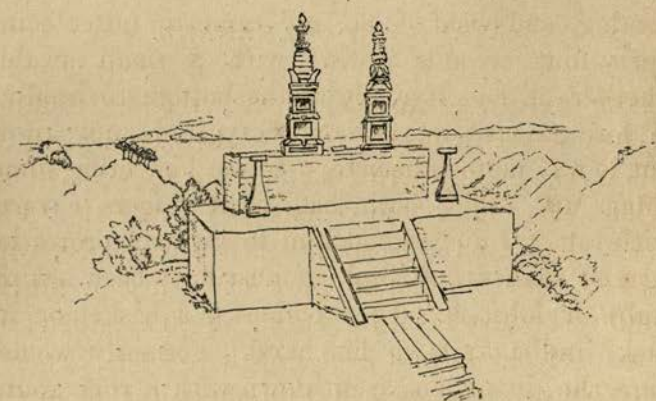


Fig. 17.—*William Adams's tomb.*

he but the means, to his much-loved Gillingham. From his tomb a good view is now got of the bay of Yokoska, with the excellent docks and factories of the Government, from which it is now turning out ironclads.

Adams had a place of residence in Yedo, in the street known as Anjin or Pilot or Acham Street. There is another street in Yedo with a name unintelligible to Japanese, "Isarago." There may possibly here be some connection with Captain Saris, who seems to have visited Yedo at one time

while Adams was there. Hatchikan is the unintelligible name of another street in Yedo.

We spent a day at Yenosima, and went out to see the natives diving for the awabi (haliotis). We found one boat with two men. They said that all the others, as the day was very fine, had gone to Miura misaki. The boat was anchored near a log of wood, which also was attached by a rope to a stone at the bottom. The man was holding on to the log, and went down and came up (after being thirty-four seconds down) with a small awabi; whether he had it ready at the bottom to produce to foreign visitors, as some say, I do not know, but it was more satisfactory to see him bring something up. They both had their fingers covered with rags; I understood him to say as a protection against snakes, but think it must have been against crabs or lobsters. They had each a basket on his back, and a knife in his hand. Formerly women were the divers, and went down with a rope round their waists. When I visited the island in 1860, I saw some women with awabi, and their eyes were most unpleasantly red and congested. Cuttle-fish, which are sometimes found along the coast of very large size, are much feared by these women-divers. The women still dive for awabi in the province of Awa. The awabi appears to be found all round the south and south-eastern coasts, at a depth of from seven to eight fathoms.

Yenosima is much visited in summer by pilgrims, worshippers at the shrine of Benten or Yenosima Jinja, in the Staffa-like cave. The rage for changing names has extended to these shrines, and it

is needless to give the latest, more especially as one of the goddesses was at the time of our visit in a pawnshop in Tokio, and the priests or the faithful could not raise funds to redeem her.

On leaving Yenosima we revisited Kamakura, and were sorry to find that two of the most remarkable of the wooden buildings in front of the temple of Hatchimang had been sold and taken away.

Mr Fortune in his work on Japan mentions a crazy woman who met us on the road, in 1861, in a state of original innocence, and who after lunch was discovered in our room on her knees praying over one of us asleep. I found that the poor woman is still alive. Having recovered from her craze, she married a Chinese, and had a boy, and after some time the Chinaman took him away from her, and went back to China. She after a time followed to find her boy, but failing altogether, her mind again gave way, and she is now worse than ever.

On our way we wished to see the tomb of Tame suke, but the priest was from home. A little girl showed us first a cave with the representation of a serpent coiled up as the divinity to be worshipped, and then opened the door of another cave with sixteen pools of clear water cut out in the bottom. Almost all Japanese reverence or worship the snake.

The soft sandstone cliffs in the neighbourhood have been cut in many places into square-shaped recesses of ten or twelve feet in depth, for what purpose seemed unknown, but probably as places of residence in prehistoric times.

We were sorry to find that the fine temple of Yunio dera at Fusisawa was no more, having been

burnt to ashes. We had visited it in 1860, and the fineness of the matting, the furniture, and fittings surprised us. It was served by Ji shiu priests, a small offshoot from the Jodo sect. The name means "travelling priests," because the high priest is supposed to be always travelling round Japan. This is a favourite place of worship, especially to women, because the whole worship consists in, and salvation is secured by, the repetition of the words "namu amida bu." Namu is the same as "Chi mio," implying that Buddha settles at his birth every man's future. The San se are the three states of existence — past, present, and future (Kuwako, Genzai, and Mirai)—and a native explanation of the formula is "Mei wo Amida ki suru," that at the end of life the whole three are to be sent back to Buddha for his judgment.

To pilgrims and worshippers the priest gives to each a small piece of paper wrapped up with the name of Amida upon it. There are, however, mixed up with these a number of blanks without any name. If a man is unlucky enough to get a blank paper, it implies that he is in danger of perdition, and he is expected to go immediately and confess his sins to the high priest, who can give him absolution on his paying a high fee. It is likely that the blanks generally fall to the lot of men of some wealth.

The Shiogoon and Envoys from the Mikado made this temple a rest-house on the Tokaido, and everything in it was of the finest texture; but it was burnt down a few years ago, and there are no funds to rebuild it except from the liberality of pilgrims

and the interest of the town. In the afternoon we reached the long town of Odawara, and turned off to the left by a smaller road to visit the hot spring and village of Atami. The road was good, having been lately improved by Government and made suitable to jinriksha-travelling. We took the opportunity of again going over the ruins of Odawara Castle, held until recently by the family of Owokubo, —the holder or caretaker he may well be called, because there was no idea of ennobling a man in the peerage of Japan. The superintendence of the portion of ground occupied, and the keeping up of the castle, seemed to have been the idea. The man was of small importance. He was put there to keep in order the portion of the empire intrusted to his care as a kinglet. He might be the adopted son for several generations. The State did not interfere; but if he was in any way contumacious, he was at once removed, and the whole place given to another—generally his son; and this fief he could not increase by marriage or purchase, and could not diminish by testament or sale.

There were two families of the name of Hojio or Ho te yu, resident in Odawara or near it, which at different periods filled prominent places in the history of Japan. The two families were quite distinct. The first, known as Kamakura Hojio, came from the village of Hojio in Idzu province, and his line is spoken of as Hojio kudai —*i.e.*, Hojio of nine generations. The first of eminence in the family was Hojio Tokimassa, the father-in-law of Yori tomo. He seems to have been a very able man, and gets the credit with

his countrymen of making himself thoroughly acquainted with the whole empire, and never to have sought self-aggrandisement. The laws of the country, which had been laid down centuries before by Fusiwara Kamatariko, had become obsolete, and Tokimassa drew up a new code more suited to the time. For eight generations after him the executive power continued in the family. At the present day there is a party in the State which wishes to return to the code of laws of Hojio.

The second family of Hojio was known as Odawara Hojio, or Hojio Godai—*i.e.*, of five generations. This family came from Isse about 1490. The name of the first was Hojio So woon, and he came to Suruga as a poor adventurer; but he was cunning and clever, and managed during the disturbance to get possession of nearly all the province of Idzu. His original name was Isse; but he, as others did, changed it for one he thought would answer his purpose better, as Hojio was a great name in Idzu. The family extended their possessions till nearly the whole "eight provinces" were under their rule, and latterly it became a struggle between Hojio and Iyeyas, during the life of Taikosama, as to which was to rule the eastern provinces. He would not acknowledge Taikosama when made Kwanbakku, and Iyeyas was deputed by Taiko to bring Hojio to terms, in the hope that he would get rid of one of them, and so weaken the other that he would fall into his hands. The well-known Ota do kwang was a retainer of Hojio, and as such he was commanded to build the castle at Yedo. Iyeyas destroyed Hojio and his power, taking his castle at Yamanaka. In

this castle had been laid up a great quantity of Kiaki wood, with which the fine temple of Shibba in Yedo was subsequently built. While Iyeyas was preparing an attack a council of war was held by Hojio, when the council talked so long that the castle was taken before the deliberations were over, whence the joke of an Odawara hiojio, or Odawara Sodang.

The tombs of the Hojio family are pointed out in the cemetery of So woonji, near Yumoto, beyond Odawara, but the stones are suspiciously modern looking, and have probably been renewed. The tomb of Na yissang, a celebrated Chinese friend of Hojio, is also there.

Our delay made us late, and obliged us to put in for the night at Eno ura, reaching Idzu san on the following morning. This village, about a mile to the north of Atami, is also known for its hot springs and baths. A copious stream of boiling water issues from a cave-like opening in the rock, and is distributed to different tea-houses below at the sea-margin, and to open baths in the street. So open are they, that while buying fruit at a shop I made a step backwards, and, unawares, nearly tripped over the ledge of a large hot pool in which a young woman was splashing about, and who seemed greatly tickled by the escape I made from keeping her company. There are also spouts by which the hot water is delivered from a height on the seaside as a douche, and this seems a favourite resort in the bright sunshine for both sexes when suffering from lumbago.

The hot water apparently comes from the same source as at Atami, in a hill between the two places.

Up to the revolution Idzusan was an abbacy of considerable importance and of large revenues, and the high priest, Hang-ya-ing, had great power. The Gongen of Idzusan and Hakonay were celebrated even in Yoritomo's time. The abbot of Idzusan or Idzu-jinja had many smaller temples under him, as many, it is said, as three thousand (about which my native friend was sceptical, and remarked, as before, that he thought his countrymen were fond of three thousand), and it was formerly called Kwanto so Chiujui—*i.e.*, the head temple of the whole Kwanto. The high priest had an income of 300 kokus of rice, and twelve lesser temples around, all kept up by Government. The territory belonging to the temple extended to a mile and a half north of Atami, and a licence to fish, and rent or tithe, was paid by the fishermen of the adjoining coast. The temple has been completely destroyed, but a new one is in course of erection.

Leaving Idzusan and walking round the hill, we came upon Atami, lying compactly in the long hollow which extends from the beach upwards for half a mile. The village is full of tea-houses all clustering round the spring for which the place is remarkable. This is in the main street, and throws out twice a-day immense volumes of steam like a geyser, at times concealing half the village, and accompanied by a loud roaring noise. Its time of recurrence is said to depend on the tide, and formerly issued straight upwards, but stones were laid at the mouth to deflect it.

There is not much of interest besides this geyser. The place is said to be much resorted to by officers from Yedo, and to be an Alsatia for runaway coolies,

and the tea-houses are inclined to be extortionate. There is a piece of ground enclosed which was bought in 1604 to place a house upon for the children of Iyay-mitzu for sea-bathing, and recent notices on the fence intimate that the Government is going to resume possession. The noise of the surf on the sea-shore here seemed to be very loud (probably from the size and roundness of the stones on the beach) even in a calm sea, and in a heavy sea must be very fine. There is a hot spring at the beach below high-water mark, at which a bathing-house had been put down with steps descending to it. This spring is valued as a mineral water, and is bottled and sent to Tokio in large quantities.

The town consists of three villages—Wada, Mi no kutchi or Iriyama, and Yuga wara—representing severally fishing, agriculture, and tea-house interests. It formerly belonged to Idzusan, but since the revolution it has been appropriated by Government.

The temple of the place is Onzenji, to the god of hot springs. In the cemetery is a stone to Ota to matchio (grandson of Ota do kwang), who committed suicide at fourteen years of age in 1564. We tried to get a boat to return to Odawara by sea, but we found that as all the men go out to fish early in the morning, a boat must be bespoken the night before. We strolled to the look-out hut high on the Cape Misaki, from which men signal to the boats the movements of shoals of fish.

Many of the places about here have historical or classical associations. Madenga koji, minister to the Emperor Go Daigo, retired, and lived in the neighbourhood; Mukahi Shogen, head of the junk depart-

ment, lived at the island Jogashima, and was of great assistance to Iyeyas when fighting against Hojio.

A new road has lately been made over the ridge of mountains at the neck of Idzu peninsula from Atami to Karuizawa. Finding the Atami people difficult to deal with, we walked out and met and hired a father and his son with ponies from Karuizawa, and found them as civil and obliging as in other parts, and also quite in accord with us in our feelings towards Atami people, saying that they were such a set that they would not even contribute to keep the road in repair, though glad to use it, while they left the whole expense to Karuizawa.

We went to the summit of Hingane yama, whence a most extensive view was obtained to west, south, and east, towards Mishima and the Tokaido, and over the province of Idzu towards the temple of Chiusenji and Amangisan, and out to Osima, with its volcanic smoking peak. The day was beautiful, the grass on the top was soft and short, and we lay and enjoyed the view for some time, far, as we thought, from the busy scenes of active life. A little way from the top was a clump of trees; a path led towards them, and we soon heard the voices of children close by, and to our surprise we found a temple with tea-houses, an old copper figure of Buddha, and a gay gathering of children, young girls, and old women, with a few men, all in their brilliant holiday attire, and all the girls engaged, as they came up from the hill below, first in washing their hands and faces and feet in the clear water at the temple trough, then in paying their devotions, or being taught by their mothers to begin to do so, and afterwards all looking so happy

and bright in the enjoyment of the dainties provided by the tea-houses, requiring youth and a very good appetite indeed to give any relish to the very commonest kinds of cake and unripe fruit, oranges and pomegranates; but it seemed to make no difference to them. There was throughout the usual quiet politeness of Japanese women to each other, none of the loud chattering and talking which begins whenever two or three Chinese women are gathered together, when every one speaks at once. We were told that all the girls of the district, but especially within the dioceses of Idzusan and Atami, are dedicated in infancy to this old copper figure, said to have been placed there in the time of, if not by, Yoritomo, and they come up annually, if opportunity offers, to renew their vows. The sun shone brightly on the happy scene, glittering with the merry faces of the toddling infant to the full-blown damsels, who had shown themselves in the temple in their brilliant dresses, and thought they might, on account of the heat of the day, return somewhat *déshabillées*, and carry their "braws" in their hands, as Scotch girls used to carry their shoes going to and returning from kirk.

The road to Karuizawa was good, and seemed much used by the light but strong modern carts drawn by men, who run down the hills with a heavy load of cut grass behind them. This grass was cut solely for manure. Reaching Karuizawa at two, we made out a lunch with rice, hot water, preserved milk, sugar, and very good saki, which latter was unusual at so poor a house. We wished to reach Hakonay in the evening, but going round by Hirai

mura (an unnecessary detour), we were advised to stop at Yamanaka, a half-way station, on the Tokaido between Hakonay and Mishima, and formerly used by Daimios as a rest-station. At Yamanaka are several large substantial tea-houses, and everything about the one at which we stopped indicated its having been furnished on a handsome scale. Upon finding we could not get a fowl for dinner, I jokingly asked if we could not get a yamadori or large pheasant, which is common about there. The girl disappeared, and in a few minutes came running back to say she had found a yamadori in the village, and if we wished it, it should be killed immediately. We declined, as we wished to see it alive; and going next morning to the place, found a miserable hen-bird that had been trapped cooped up in a small box, half dead, and without a tail, and all draggled with wet.

My friend came up to me in the morning with a gleeful face, and told me he had just seen a newspaper, and all Japan was very glad. "What is the cause of such joy?" "Oh, because the news has come that the Japanese wrestler Arayama has beaten and thrown the best French wrestler in Paris. All foreign papers run us down as if we could do nothing well, so all very much pleased with this news." We were very comfortable at Yamanaka in every way. On the following morning we walked out to get to a little elevation behind the village, whence it looked as if a fine view might be had. We passed a little temple and cemetery with tombstones of Mamiya and Buzen families, and fell in with the priest in an adjoining eating-house, which he told

us he kept, as the endowment being withdrawn, he had to combine the charge of wants of the bodies with those of the souls of his parishioners. He was an intelligent man, only recently come to the place; but asked us very politely to step in, and look at a plan he had which had been left by his predecessor. My friend Sadajiro at once recognised it as a plan of the disposition of the forces during the siege of the Shiro of Yamanaka by Taiko sama and Iyeyas against Hojio of Odawara. It turned out that the elevation we wished to reach was the highest point of the interior of the former castle or fort. We asked to be directed to the top, and a young man volunteered, taking us by a roundabout way. We reached the top, and were gratified by a splendid view of the matchless Fuji rising and filling the whole sky before us, and sweeping down in queenly curves to the sea on the one hand and to the valley of Gotemba on the other; and here we found we were in the centre of extensive fortifications covering several acres in a very commanding position, and what had evidently been the stronghold of the Hojio power; a much better place both for offence and defence than the modern castle of Odawara. The Tokaido as made by Iyaymitzu, at the present day passes close below the fortification and over the steep ascent by Hakonay and Hata; but at the time of the siege it lay about a mile to the northward, passing to the north of Lake Hakonay and by the Ashigara pass, and is, as we could see, still used by pack-horses and bullocks, and upon this old route the village of Yamanaka stood. The castle stood on the brow of the hill, with the Hakonay

hills rising behind it, from which it was cut off by a wide deep fosse. Knolls rose on every side, but all at a lower elevation than the castle. Here, then, Hojio, who had expressed his contempt for the Taikosama, had strengthened himself, as holding the key of the Kwanto, and determined that if he did not rule over the whole of Japan, he would at least hold the eastern half.

Taiko was pretty strong in the central provinces, but he hated Hojio and feared Iyeyas; so he ordered Iyeyas to go and put down Hojio, as in this way he thought he might get rid of the one and waste the power of the other, if he were not destroyed. It was a struggle between the eastern and the western powers as to which was to rule the empire, and whichever party ruled, it was necessary that the ruling power should hold this strong strategic point in the Idzu range of hills, lying like a wall round the "eight provinces" and behind the twenty miles of the huge outwork of Fuji, with the lake as a further defence.

The names in this list produced by the priest no doubt include all the prominent chiefs of Japan at the time of the siege. Taikosama, as commander-in-chief, was there accompanied by Hide tsoongu (his nephew), Hine no Oribe, Tanaka, Ongaki, Hori, Niwa, and Hasegawa.

On the west side, against the Hon maru part of the castle, was Iyeyas, and under him Ii, Honda, Sakakibara, Owokubo, and Toru.

Against the Ni no maru, San no maru, and De-maru redoubts were Nakamura, Kinoshta, Yama uchi, Stots Yanangi, and Horiwo.

Of the Hojio party defending the fortifications were, in the Hon maru, to the west side, Ikeda and Mamiya; and to the east side, Matsuda and Mamiya, whose daughter became the second wife of Iyeyas.

Inside the Ni no maru were Shidzu, Sata, Kurimoto, and Yamashita.

In the San no maru were Hojio, Oshi katsu, commander-in-chief of the forces of Eastern Japan; Yama oka, Mamiya, Tamme, Asakura, Tomita, and Oïnuma.

In the Demaru was Yama gami, as general aide-de-camp under Hojio.

These officers, with the attacking forces under them, seem to have covered all the hills around the Shiro.

This plan shows that Yamanaka (a very different position from Odawara) was the stronghold in the sixteenth century of the Hojio family. Odawara is a low-lying position of no military or strategic importance, while Yamanaka is on the very brow of the hill, commanding the whole country below, dominating the main road, which passed about three-quarters of a mile to the north of the present line of Tokaido, though by the plan a small road seems to have passed through the fortifications at the time of the siege. It shows that both Taiko-sama and Iyeyas were present during the siege. Iyeyas afterwards put the barrier at Hakonay, thus utilising the lake as a defence to the Kwanto; but Yamanaka must have been for the warfare of that day a very strong position.

After examining the plan, we wished to visit the old castle at a distance of a couple of hundred yards,

and we asked to be shown the path to it. Though the people were very civil, no one seemed to know how to reach what would be the playground of the children of the village in England. But two men were called who professed to be able to show us a path; but one must first go to get a bill-hook to cut the bamboo. (They were probably policemen.) We were taken down across fields and round up through the wiry bamboos growing on the hill, and finally reached the moat, and then shifted for ourselves. The plan of the Shiro is quite distinct, and the position of the hills on which Iyeyas and his forces were posted, and the place was evidently not much trodden by the children of the village. However, I saw a trace of a path, and insisted on following it, and found it was the path to the village, passing a large old well, formed of good stones, and probably the well of the castle, with a copious supply of water, from which the village-girls were drawing, and from which a wide path led to the back of our tea-house. As a summer resort I should think Yamanaka preferable to Hakonay.

The next day, as we walked on to Hakonay and Miyanoshta, the coolies of Hakonay made a most determined attempt to intimidate our men, saying that everything that went from Hakonay must be carried by Hakonay coolies. There is a military hospital here, and the place was full of young men suffering from Kakke or Yoi zoi, a disease similar to Beri beri, constitutional weakness, producing dropsy, and ending generally in death.

At Hakonay, the place of the famous barrier was pointed out, where there was a gate and office for

the inspection of women passing. No woman was allowed to pass outwards without a passport, and there was a little shed where the women, girls, and boys all prepared for inspection by stripping down to the waist, or up to the waist in the boys' case; but even with all this inquisitorial inspection, it was not difficult to go round by back roads, such as that by which we had come over to Karuizawa. We visited in passing the fine old temple of Gongen sama, on the margin of the lake, but it is fast falling into a ruinous state. Before the late revolution and confiscation it was in possession of a revenue of 13,000 koku, with several temples and villages under it.

CHAPTER VII.

CHRISTIANITY IN JAPAN—NATIVE ACCOUNT.

In regard to the advent and history of the Roman Church in Japan, we have had, and have, detailed accounts by the Jesuits and priests in their letters, written during the time of the Church's prosperity and its adversity; but we have had little at any time on the other side of the question, and the following *résumé* of a small pamphlet, 'Ten shiukio, Sei batsuki,' on this subject, may be interesting, and must have been probably compiled from conversations with converts. It must be remembered that since the Tokungawa family came to power in Yedo, everything prejudicial to the prestige of that dynasty has been suppressed; and this account is, it may be presumed, as one-sided as that of the Jesuits, but it lets us see on what basis the common opinion of all classes in Japan is at the present day founded as to the beginning of the spread of Christianity in the country.

In the time of the one hundred and seventh Mikado, Okimatchi Tenwo, in the eleventh year of Ai roku, when Ota Kadsusa no Ske Taira Nobunanga was in power, a Nanbang or foreign king named Ojinbe is reported to have said, "I have

heard that in the far ocean there is a country named Nippon, a very small country, but that everything that is good in other countries is collected there; therefore Nippon must be a very rich country. I should like much to obtain possession of Nippon; what should I do?"

Then the right-hand general (Shiogoon), Shodonriki, replied, "Very good; if you command me to try, I can do so."

The King was very glad, and said, "I will send plenty of soldiers."

Thereupon the left general, Goki, opposed the idea with "No, no." His opinion was that going with a large expedition to fight Nippon was useless, and "I will explain why. From of old to the present day our country has under it forty-two countries, and other countries have often been fighting with Nippon, but she has never been conquered. Once on a time a northern king, Sengko, wished to conquer Nippon, and invaded it seven times, but was obliged to give it up. In past times we got possession of Simay Koku" (or Chimai coghin, of the History of the Church, and by that name the Japanese call Portugal). "Let us act in the same way in Nippon, and send a number of clever priests to Japan, and begin by gaining their friendship, and mollifying them, and showing them the way of God, and helping the poor and sick; and then when the minds of many of the men of Nippon incline towards us, we shall send soldiers, and it will then be very easy to gain possession of the country. Therefore I recommend patience."

The King nodded assent.

Shodonriki said, "I still retain my opinion; but the plan proposed by Goki seems to be good, and likely to be successful;" and it was agreed to. But the question then came up, Where is the clever priest to be found who will undertake this?

Goki said, "From here to Nippon is 3000 ri. In some Christian country there is a mountain called Tenring. On that mountain dwell two able priests, one whose name is Oorugan battereng" (afterwards known as Père Organtin), "and the other Fraten battereng. These two priests are both wise and of good hearts, and nothing is impossible to God. If He wish to go to the sky or to heaven, can go; or if He wish rain or wind, can command it. Therefore He can break the heavens and ride upon the clouds, and therefore these men are called Ba, ta, reng" ("break, heaven, join"). (But the name is generally derived from Pa da re or Padre.) "There is another priest who is a very clever and suitable man, named Iru mang. If the King will command these three men, and intrust this business to them, your desire will likely be fulfilled."

The King was very glad with the proposal, and wished a messenger to be sent to Tenring immediately.

Goki said, "I will send my son Goga," and he was sent; and meeting Oorugan battereng, said to him, "I am come as a messenger to you from his Majesty. He wishes to confer with you; will you be so good as come to the capital?"

To this Oorugan replied, "I have given up the world—I came to this mountain as a retreat. If

I were to go with you to the capital, it would be useless."

Goga said, "No, you are under a mistake. In this business the King wishes the assistance of a clever priest to go to Japan to extend the blessings of Christianity."

Oorugan answered that he was not the clever man wanted to go to Japan. "My cleverness does not lie in that direction. Please to tell what I have said to the King."

He went away farther into the mountains, and the Goga could not find him, and returned to the King much annoyed. However, the King and his ministers agreed to send another messenger with valuable presents of gold, and silver, and jewels.

Oorugan had gone away and told Fraten the priest that the King had sent a messenger to him asking him to go to Japan to extend Christianity. "But it is all useless; my mind is very different from other men's; I do not want any gold, or silver, or jewels; I am not desirous of riches;" and he again went away, and Goga returned. But Goki himself determined that he would try what he could do, and went to Tenring mountain. He talked earnestly with Oorugan, but for a long time he would answer nothing. "You have so often asked me to go, now I will go; but I have a great friend, I must go and bid him farewell—wait here." Goki waited a long time.

Oorugan told Fraten that three messages had been sent to him, "and as the King so much wishes me to go to Nippon, I have made up my mind to go.

If I have any success there, I will tell you, and I will thank you to come and help me."

The King was very glad, and summoned Oorugan to an interview. "I wish you to go Nippon and to extend Christianity there, and under its influence the minds of the Japanese will become softened, and they will submit to me."

"Then you will have to make some presents to the King of Japan."

The presents were — One good telescope; one microscope; tiger-skins; one large gun that can throw a ball four hundred and fifty feet; a hundred catties of sandal-wood or eagle-wood; mosquito-curtains, two mats square, and so fine that they can be put into a box one inch and three-quarters square; condatsu (?); a string of beads, forty-two in number, of aventurine.

Oorugan left Europe and arrived at Nagasaki, and walked round every street, and examined all the temples. He was very tall, and his clothes very curious, and the Japanese took him for some supernatural being. By degrees the news of his arrival went all over Japan, reaching Azutchi, where Nobunanga was, and he heard of it, and said, "This is very curious, such a man coming to Nagasaki; I should like to see him." He ordered his Karo Sugenoya, Nango Hide, to go to see the foreigner who had arrived, and report to him.

The Karo replied, "He is living just now in Nagasaki, and that is not your territory, but belongs to Riuzoji, Taka Shige, and he is not under your flag."

"Well, I think you are right. You had better get

a letter from Ashi kanga, Yoshi teru, the Shiogoon, to Riuzoji."

Then Nobunanga despatched two messengers, Sassa Saburo, and Tanni Gennai, to Nagasaki, who gave the letter to Riuzoji. He having read it, sent Oorugan, under the care of two high officers, Naka nishi and Sassa wara, with an interpreter and messenger, to Miako. Nobunanga had ordered a troop of Samurai officers to be waiting at Toji temple, outside of Miako, with orders not to allow him to enter Miako, but to send him straight on to Azutchi on Lake Biwa; and the officers of Riuzoji were sent back to Nagasaki. Riuzoji was very angry because he had been deceived by Nobunanga and his officers insulted. (This shows that even Nobunanga had little or no power outside of the central provinces.)

In the eleventh year of the Ayroku cycle, the 24th of the eighth month, the Kannushi or high priest of the Sumiyoshi temple at Sakkye gave out that a loud noise had been heard and sixty-six large fir-trees had fallen down, and said, "I fear much that there is some trouble in store for Japan." The "sixty-six" were intended to represent the sixty-six provinces, and the rumour was intended as a warning to the country, and spread all over Japan. Père Organtin was sent on from Toji to Azutchi, where Nobunanga was living, and was given an apartment in the Miohoji temple of the Nitchi ren sect, of which Nobunanga was a follower. Every one was polite to him, and Nobunanga arranged to see him on the 18th of the ninth month. The father went to the castle on that day, and Nobun-

anga was sitting squatted far back in the large room. On his left hand were his Daimio relations (Itchi goku), on the right side were squatted the Daimios of his party, among whom were Hashiba, Chikuzen no kami (afterwards Taikosama), and Niwa Goro and Sugenoya, to carry out arrangements. (At that time all Daimios shaved the head like priests.) Nanga tanni, Senchiku, waited at the gate and introduced the missionary, who brought forward and presented to Nobunanga the seven presents he had brought with him, and burning the incense, diffused a smell all over the room. Organtin stood up, his feet together, and placing his hands on his breast and raising his elbows, turned up his eyes to heaven. He was very tall, being about nine feet; his head small, with a red complexion; his eyes large, round, and of a yellow colour; his nose very high, and his ears large; his mouth broad; his teeth white, and like a horse's teeth; his fingernails very long, like a bear's claws, with a long beard and moustache of a rat colour. He looked about fifty years of age. His clothes were made of a stuff called Ai, not cloth and not silk, with long sleeves, and his dress not long but rather short, buttoned the right side over the left—(*i.e.*, different from Japanese custom). He did not look beautiful, but had on a fine cap or mitre, and a box or bag about his person diffusing a pleasant smell. Nobunanga asked him through Inoku the interpreter, "You have come from Nambang to Nippon? On what business?"

"I have come here to enlarge our sect by promulgating good doctrines."

After asking his name, Nobunanga said, "If you desire to enlarge your sect, I cannot give you permission at present; you must wait for a time."

A great entertainment was prepared for that day and the following. Nobunanga paid all his expenses at the temple through Naka Idzumi.

A few days after there was a meeting held at the castle, at which Nobunanga and his relations and retainers, and (Shukke) Buddhist priests, and Jiusha (Confucianists), and learned men met, and Nobunanga said, "A few days ago a foreign man came to Japan. I myself have invited him to come here. He says he wishes to promulgate his own doctrines among our countrymen. Now this is a matter that I cannot take upon myself to settle. I have not promised to accept his views, but I will be glad to hear what any one of you has to say upon the question."

Of the whole assembly only one man, a Jiusha, Bunkio in, Hokkio dosen, replied, "I have looked carefully at that foreigner. In his countenance there is no indication of a great man. In Japan we have the Sinto, and the Buppo, and the Jiudo (Buddhist and Confucian) sects, and these are surely enough for Japan. If we introduce a new sect and allow it to spread, it will be dangerous." No other spoke.

After a few minutes' silence Nobunanga said, "Bunkio dosen has given good advice, but unreasonably says that a new sect is useless. Buddhism came to Japan, and Shaka died a thousand years ago; Ma to chiku horan brought Buddhism to China and presented priests to Kenso to Kang, the Emperor of China. The Emperor greatly admired Shaka's books,

and thereafter the Buddhist sect spread over all China. In Japan, during the reign of the thirtieth Mikado, Kin mei tenwo, these books were brought to Japan from Fudara (Poto) or Corea (Hiakkusai), and it has now spread over the whole country. All these religions of Japan come from foreign countries, and I think this father is wishing to spread a better religion. I must grant him permission to publish it. I have settled this in my own mind. What is each of your opinions?" And all assented to his proposal.

Nobunanga sent Suge Noya to Miako, and gave to Organtin four cho square of ground in Sz jo bo mon for a church, and ordered a strong stone wall to be built round it, and then a fine church or temple to be built, and called it "Ayrokuji," after the cycle. (This name was a cause of great offence to the Hiyaysan priests, because the cycle name had been previously given to only one of their temples, Yenriaku ji.) The Tendai zassu, the head of the Buddhist priesthood, was Mio yeng dai sojo. He said that "at this time war was prevalent, and military men only were flourishing, but the Mikado's power and that of Buddhism were declining. The General Nobunanga now is all-powerful. Now if we go against the building of this new temple Ayrokuji, Nobunanga will be angry, and in course of time there will be great trouble. When the bell of Dai kodo is struck, let all the priests of Hiyaysan meet there."

At this meeting a priest of Wa sho in, an Ajarri, by name Kiokaku, of the temple of Yokawa, said, "Kwan mu Tenwo, the fiftieth Mikado, commanded

Dengio dai si to make a temple on Hiyaysan in the cycle Yenriaku, and that is the only temple that has ever been called after the cycle. During the time of Hayjo, the fifty-first Mikado, Daidoji Kataoka temple was built in the province of Yamato in the second year of Dai do, and giving it this name was an offence to the priests of Hiyaysan, and they proceeded to break down the wall of Daidoji, according to an old custom. We priests of Hiyaysan do not regard Nobunanga, and we must break down Ayrokuji."

All agreed, and a hundred and thirty priests, with arms under their vestments, went to the Shishinden inside the palace walls; and others, armed, and also with armour underneath, went outside. The Mikado was much alarmed, and sent Kwassang in, Chiunagoon Hiro massa, to Nobunanga to say, "At present a new temple is being built and a new sect is being established. I very much admire it; but as to giving the temple the name of the year, I think it will be better to change it, as it is bringing great trouble to me from the priests of Hiyaysan."

Nobunanga replied that names were of little consequence, and it can be changed; and he called it Nanbanji (temple of foreigners). Some time after this, Nobunanga, in conversation with Organtin, said to him, "It will be a good thing for you to spread the principles of your religion, but it will be difficult if you are all alone; you had better bring some of your friends to assist you;" and he therefore gave him some additional territory at Koga, near Azutchi, yielding a rental of 500 kokus.

Upon this the father wrote to the "King," and to

Fraten, "Nobunanga, who is almost king of all Japan, has shown very much respect for our religion, and has built us a church, and given us land; but I am alone, and unable to carry on the work alone, so please send Fraten to assist me." So Fraten came out, bringing with him medicines and appliances for a hospital, and looking-glasses, known as Sansay ("three generations"), and two doctors, Geritari irumang and Heri issa irumang. These came not by Nagasaki, but by the island of Iki (to avoid passing through Riuzoji's territory at Nagasaki), to the Government office there. When he heard of it, the Lord of Iki immediately gave orders to surround the vessel with junks. The foreigners told them not to disturb themselves, as they had come by the express invitation of Nobunanga. The officers asked them to produce evidence of this, and they showed Nobunanga's letter. Thereupon each gentleman present, after reading the letter, showed much respect. From Iki they went to Obama in Wakasa, and thence by the Lake Biwa to Otsu, and on to Miako and Nambangri, where they found Organtin. After a few days all went together to the castle of Azutchi under the guidance of Nanna tanni, and were introduced to Nobunanga, giving him presents —(1) blue glass; (2) a jar (bo); (3) musk (jaco); (4) dog-skin; (5) menno or agate table, inlaid with agates; (6) ten tiger-skins; (7) woollen cloth of five colours, ten pieces of each. Fraten was taller than Organtin, but wore the same dress, his hair and beard all yellow. They remained several days at Azutchi, and returned to Nambangri.

Fraten said, "We wish to commence a hospital

for the sick, and have brought with us seeds," and he asked for ground suitable for planting seeds of medicinal plants; and Nobunanga told them to look out in Yamashiro or Oomi for whatever ground was suitable for the purpose, and they asked for it on Ibukiyama, to the north-east of Lake Oomi, and a plot about fifty cho, or six thousand yards square, was assigned to them.

Now gradually the Nambang church developed into great beauty, with silk, and gold-lace curtains, and jewels (shippo), and sixty-one different kinds of smell issued from the church. Every one wished to see it, and visitors came from all parts of Japan. Then many sick persons—poor, blind, and lepers—came round the hospital, and to them the priests explained the doctrines, saying, It was not their own but their "King's" doctrine. "But our country rules over forty-two countries, and is a hundred times larger than Japan; and we worship Ten tei [God], and respect the different natures of men. Therefore among our people there are no sick or criminals, because by benevolence and virtue we help them. Now, Japan does not know Deus, so our 'King' has sent us to help the Japanese. The Deus religion has never been known in Japan, therefore there are so many sick, poor, bad men. This generation is full of sin, therefore the generations to come must for a long time be sunk in sin. Therefore we wish to show the Japanese what to do for the sake of future generations." Thereupon he showed the people their faces in the Sansay glass, which made the face long or broad as it was placed, and all the people came asking them to help them.

"I can help you, but only through Deus. You must first learn to say a Darani" (a formula in Sanscrit), "and I will give you a condatsu, or string of forty-two beads. That Darani is 'Si go sei teng harai so oozen shu maro.' You must repeat this for each bead every day, and after seven days all sin will be washed away. After seven days you must come and see the Battereng or father, and he will absolve you, and you will be fit to go to heaven." And all the people were glad. At the end of seven days the people met in the Darani room, and from that all went into the church.

The priest put on vestments similar to those worn by Buddhist priests. He said, "If you will respect Deus, I will show you what to do." Then looking into the mirror, each man sees himself—some long-faced like a horse, others broad-faced; and then the priest showed them a mirror in which each looked clear and distinct. "Now, if in seven days you are so changed, and if you continue to worship God, you must go to heaven, and then I will afterwards show the form and figure of Deus. Now, if we have trouble in the body for a short time, we bear it in the hope that in the future we shall go to heaven. Do not doubt it. I give you each a cross." The priest had a gold cross two inches and a half broad at the top and two feet in length, one side being smooth, while the reverse was dotted with small sharp nails. "You must put this down your back, and draw it up quickly till the blood comes; then rubbing the hands on the back, so that they are all covered with blood, put them together thus in the attitude of prayer. Deus is the source of everything,

—heaven, earth, man, sun, moon. All people are brethren. If you say that Darani 'Hara isso,' &c., only one time, you will get a good place in heaven. Now I will show you Deus in that room." The door of a private room was opened, and a figure of Christ on the cross was exhibited. This was explained as that Deus wishes to help all people through Jesus Christ, who suffered on the cross, but who afterwards will return and have great power. Then another door is opened, and a very beautiful picture of a handsome woman with a crown on her head, and dressed in splendid clothes, with a little child. This woman loves to help all people. (The writer does not call it Maria.) After this the proselytes are allowed to enter the mission (shumon) body.

Among those relieved at the hospital were three men of considerable ability—Yei soong (formerly a priest of the Zeng sect) from Kanga, who was such an object, from leprosy and other disease, that no one would go near him, so he was obliged to leave Kanga, and was begging, and sleeping in the Makuzo ga hara, near Giwong temple, when the foreign priests advised him to come to the hospital, where he was cured, and changing his name to Ba hiyang, became a Dashiku, or deacon (in the History of the Church called Do signe, or catechist), and turned out an able preacher. The second came from Sakkye, being a wealthy merchant of Idzumi, by name Gofuku ya, Yassu zayay mon. He was well known. Though he was so rich he was always praying, and so very liberal to the poor that he impoverished himself and took to Sodoku (which is reciting Chinese

words without understanding the meaning), and having given away all his money, came to Toji. The third man, Zengoro, had been a farmer in Kuro tsutchi mura, in Idzumi, but took to gambling, and losing money and lands, and his nose also, took to Sodoku, and being obliged to leave his town, came to Toji. These two met, being both ashamed, but in their trouble they agreed to go to Nanbanji. They were both cured, and were baptised—the first as Cosimo or Cosmo (Cosmos in the History of the Church), the other as Shumon or Simon—and they were both ordained as deacons, and all three turned out eloquent preachers, and converted many Japanese.

In the hospital at Nanbanji everything was done gratuitously, and assistance was given to the wives and families of those in want, and the name of the sect was changed to Deus Shumon. The fathers began by giving to each one one bu (a piece of silver); but so many came that they were obliged to diminish their payments, and gave to each one box of rice (isha) and eight sen (or "cash"). But by degrees the doctrines spread, and were embraced by some Kugè, and several Bukay (*i.e.*, military Daimios) joined the religion. The names of all that joined were written down and sent to Europe. After some time Nobunanga began to grow a little disturbed about what he had done in giving them liberty to extend their doctrines, and called all the Bukay Daimios together, and said to them, "I have built a church at Nanbanji, and now the sect is increasing so fast, and I am suspicious about one part of it. Up till now in Japan, in all the Buppo

(*i.e.*, Buddhist) sects the people have to support their own church, but in this new case the church pays the people, and I fear there is something under this, and I have some suspicion as to where the money comes from. I think it will be better to send them all away again." He asked the Daimios to give their opinions. No one would give an opinion till Mayedda Toku zennin, ancestor of Kanga, spoke.

"You have just now expressed a wish to put an end to the Nanbanji, but you have put off and delayed so long that it will be difficult now to clear them out."

"Why?"

"Because not in Miako only, but over the whole Gokinai, there are now many who have joined the religion, and all round there are Kugè and military officers, among whom are many of your own Hattamoto, and Daimio, and Shomio, and even in this very meeting there are many Gokennin, who are followers of the sect. If you now try to put down by force this sect, you may excite an insurrection among the military believers, and you will bring on great trouble. Wait a little, and put off a little longer."

During this discussion a report was suddenly brought to the palace that a rebellion had broken out under Araki, Setsu no kami, Mura Shige, who had lived in Kobe and Ibaraki. Nobunanga was much alarmed, but said that Araki was a much valued Daimio and friend, and he doubted if he would do anything against him. He ordered Akitchi, Hiuga no kami, Mitsu hide, to inquire

immediately into Araki's position, and ascertain whether he was really rebelling. Akitchi returned and reported that it was true, and that Araki had raised forces against him. Then came another report that Takayama (Don Justo ucondono of the Jesuits) had joined Araki. He had two castles at Takatsuki and Amangasaki. Upon this Nobunanga sent at once for the foreign priest Organtin to come to him.

"Your sect is, I understand, always just, and professes not to encourage improper acts. Now I know that Takayama is a Deus-sect man—why, if such conduct is encouraged by you, your sect cannot be allowed to remain in Japan."

Organtin replied, "I will go and speak to Takayama," and with Sakuma, Yaymon no kami, and three others, went to Takayama, and advised him to come to Nobunanga, which he did, giving his son as a hostage for his good conduct. And thereupon Nobunanga was prevailed upon to agree that the Nanbanji should not be destroyed. Then over all Japan there was peace, and Nobunanga was raised to the rank of Naidaijin, and became chief of the military power. In Nobu's time the Deus sect grew strong, but peace reigned. (Other books say that Araki and Takayama sent to Nobunanga to say that other things were of small importance compared with eternal life, and that if he tried to destroy Nanbanji they would fight it out with him.) Soon after this, Akitchi, who was said to be secretly a Christian, traitorously killed Nobunanga at Honoji temple on Ten shai, tenth year, six month, second day, and was soon after killed by Taikosama, who

was raised to the highest rank. Taiko did not like the new religion, and wished to expel them. Why? Because all over the country there are many branches of it ready to stir up mischief, and the country gets no good or any money from them; and Taiko's mind was very different from Nobunanga's. The Roman Catholics had then been only eighteen years in the country.

It now became the object of the new priests to convert Taikosama (as they were thrown out by Nobunanga's death), but he did not like them, and they could not in any way approach him. But he had a man always near him in whom he placed great confidence, Nakai Hangbei (whose family is still in Tokio, and his descendant was head engineer on the eastern division up till the revolution). He was a very skilful engineer and architect, and had been raised in rank, with the title of Shuri no daibu, with landed property, and was considered chief engineer over all Japan, and he had a large house in Yodo, where his mother dwelt. Bahiang was set to try and get at Taiko's mind, to convert him through Nakai. He came to the conclusion that the best way was to scrape up an intimacy with Nakai's mother, with whom he had then no acquaintance. So taking a fine norimono and handsomely dressed servants, he went as far as Yodo, and stopping at Nakai's gateway, sent one of the servants in with a message to say, "We priests of the Honji (Deus) sect in Miako having some business, went to-day to Sakkye. We are now on our way back to Miako, and as it is after sunset, and a somewhat dangerous road, observing

this large gentleman's house, we would be much obliged if you would allow us to put up for the night in one of your rooms."

Nakai was not at home (as he probably knew very well), and his mother was alone. She said Nakai was gone to Taikosama on business, and if it were any other men she could not allow them in; but as this is a Shukke (priest), and she had a room of her own, she would let him have a room to sleep in. The following morning he was profuse in his thanks to the old lady, and, saying nothing else, went back to Miako.

After a few days one Samurai, with attendants, came to Nakai's house, saying, "We are messengers sent by Bahiang, Kiji (or steward) of Nanbanji. A few days ago Bahiang and several men passed the night in your house. He is very much obliged to you, and now we are sent to thank you, and to present five donsa (silk belts) and one catty of kara-wood."

She said it was altogether too much, and she could not accept of it. Then after a few days a small curio was sent, and after another interval another small curio, and so they became great friends. Subsequently choosing a day when it was raining, Bahiang went to the house at Yodo to call on the lady just as if he were passing to Sakkye.

"Ah, formerly I was so very much obliged to you for your hospitality, but I have been so busy that I could not come to thank you; but to-day, as I was passing your gate on my way to Sakkye, I came in to thank you in person." So he thanked her and prepared to go away.

"Oh, do wait a little and have some tea and tobacco." So he sat and conversed till it was late, and then he proposed going, but the old lady would not hear of it. "So late, and going all the way to Sakkye, and raining too; you must just consent to stop all night."

Bahiang said he was afraid he could not do so, as he had pressing business awaiting him, but at last he was persuaded to stop, and they had a long conversation, and Bahiang remarked that it was a curious thing that they should have become friends in this way. "What can be the cause or origin of this drawing together? I think it must be metempsychosis. To what sect may your ladyship belong? Each sect thinks its way is the way to heaven, but my religion is the only true way to heaven. My sect is as pure gold, other sects are as brass. If you wish to attain to heaven you must change your belief;" and a long conversation ensued.

The next morning the lady said, "I am very much obliged, but at my age of sixty I cannot change."

Bahiang said, "No, no; you think if you join my sect it will be hard, but it is very easy. The only thing you have to do is to pray to Deus; but putting off and waiting for the future is bad, the present is the time for changing."

"Ah, now you speak that way, my mind is tossed and in trouble as to which sect to adhere to. Please wait for two days, and come back again, and my spiritual adviser will be here, and you and he may together discuss the question, and then my mind will settle to which party I will adhere."

Bahiang said, "Very well, if you so wish I will come;" and next morning he returned to Miako.

In Miako, in Si jiu dori, lived a man, Hakuwokoji, who had formerly been a priest attached to one of the Hiyaysan fraternities, but had given it up. To him the old lady applied in her troubles for advice, and he was very glad to agree, as he wished to discuss the question. So the twelfth day of the ninth month of the thirteenth year of Tensho was settled for the meeting, and on that day the two met at Nakai's house, and many people had been invited to be present to hear the discussion. At the commencement each greeted the other in a friendly and polite way, asking the not uncommon opening question in Japan, as to what sect each belonged. (There is as little difference between some of these as between the Churches in Scotland, or, as the Japanese say, between a man and a monkey—only three hairs of difference.)

Haku then asked Bahiang, "Your sect is on the Honzon root; upon what Buddha or god is it founded?"

Bahiang did not answer, but brought out a beautiful lacquered box. He opened the box, and inside were several books. They were the "Hokay kio," part of what may be called the Bible or Testament of Buddha, and the "Jodo sambu kio," another much reverenced book. Then he said, "My religion (Honzon) tells us that in the beginning the heavens and earth were not, and only Deus was. By the act of Deus all things were created, the sun, moon, stars, and men. At first men were made with just and pure hearts, but by degrees all men became wicked,

and Deus said mankind was so bad, and gave him so much trouble, that they must all be swept away. But if any one says, 'Si go seiten haraisso oozen shiu maro,' God will help him. All the Japanese worship and respect Amida and Shaka and Te shio go dai jin. My Honzon is Deus, your Honzon is what?"

Haku said, "We respect and worship Amida and Shaka."

Bahiang replied, "Amida is only of human origin, and Shaka was a Hindoo prince, and Te shio go dai jin is the same, of human origin, and what is human cannot save man. Shaka was disobedient to his parents; at nineteen he became a priest, and afterwards became a beggar. His followers were all beggars, and at present all Bozan are the same, and there is not one truly upright man among them. Therefore in Japan there is much sickness and poverty and sin. In Nambang there are forty-two States, and it is five hundred and fifty times larger than Japan, so there is not one righteous man in Japan. The followers of my religion must in eternity go to heaven, and the proof of this I will show you." And all the audience was moved, wishing to see the proof. Then Bahiang took the books out of the box, the Hokay kio and the Jodo sambu kio, the sacred books of Buddhism, and tearing them to small pieces, trampled on them under his feet. Then after waiting a little time he said, "There is no punishment from heaven, and this proves your Buddhist books to be a lie. Pray let all the people of Japan now change and join the Deus religion."

All the audience was startled and shocked, but

did not say a word, but all looked in each other's faces. After a little Haku said, "Have you no other proof of the truth of your religion than that?"

Bahiang said, "I have plenty, but I have only spoken in a general way at present."

Haku said again, "Your Deus, you say, was before the heavens were made. Is that true?"

"Certainly."

Haku laughed heartily, and said, "I think your Deus must be very foolish to create so many heavens, and worlds, and things, and people, and make them so bad that he was dissatisfied with his own creations. If he himself made men and things and Buddha, he will receive according to his deeds (a Buddhist expression). I have read Hindoo, and Chinese, and Japanese books, but that all things were made by Deus I have never found stated anywhere. Therefore I am of opinion that your path is the path of the devil (Gaydo). Even now, though you have torn those holy books and trampled on them, some rat or mouse may eat the pieces; you are just the same as such an animal in tearing up these holy books, and there is no proof in what you have done. If you wish to argue more, please answer me."

Bahiang made no reply.

Haku said, "You are a very foolish man."

Bahiang was silent, and could not answer, and went away. So Haku went to the old lady, and said, "I think Buddha and the Bible mean different things; but he is only a conceited boaster. I put some questions to him he could not answer, but went away. I think it is a bad religion, and would advise

you strongly not to change." And he returned to Miako.

In Crasset a similar story is told, but the parties are reversed.

A few days after this discussion, Nakai returned to his house in Yodo, and his mother told him all about the visits of Bahiang. His duties led him to see Taikosama, and he told the whole as a piece of news.

"Oh, I know all about them. I was present when Nobunanga gave them permission to build the church at Nanbanji. But after he saw that these priests were spreading their doctrine so rapidly, he grew anxious about it, and he wished much to break up their power at the time of Araki's rebellion. Then after that, Akitchi, who was suspected of being inclined to favour the foreign priesthood, killed Nobunanga, and so much trouble followed that I am now thinking of withdrawing the privileges, and breaking up the whole foreign band."

Shortly after this there was a meeting of Daimios, and a consultation was held as to breaking up the sect; and some proposed a general massacre of the whole, while others proposed their forcible expulsion from the country. Hideyoshi finally said, "We must not massacre these foreigners, because in the time of Hojio great trouble ensued when the Mongols tried to invade Japan, but a providential storm wrecked and destroyed all their vessels. Therefore I now wish the country to have peace, and to be free from agitation, and I will send all the Battereng back to their own country."

The two officers, Massuda yay mon no jo, Nanga-

mori, and Nagatska, Kura no tayu, Massa iye (the former called Maxitayemondono in the History of the Church, from Kori yama in Yamato, and the latter from Mina kutchi in Omi), were thereupon ordered by Taiko to inform the foreign priests that they would be sent back to their own country, and the Nanbanji church destroyed. Taiko then ordered all the Daimios to meet and consult each as to his own territory, and to take action. But Ishida Jibu no sho, Fusiwara no Mitzunari, at Sawoyama, with 235,500 koku, and Konishi and Ukon, the three leading converts (and in all there were twenty-three among the Daimios), secretly sent notice to the Jesuits and Roman Catholics of Taikosama's intentions. All were greatly alarmed; and when Bahiang, Koshimo, and Shumon, who were all dosignes or deacons of the church, heard that messengers were coming, they all three ran away, and only Organtin and Fraten and the doctors Keritari and Heriassu were found. Then Massuda and Nagatska went to Sakkye and ordered away all the foreign priests, and the churches were destroyed. After that, all the native Roman Catholics were ordered to change, or if they would not recant they must be punished.

Then Bahiang went to the island of Amakusa, and while there he changed his religion. Coshimo went away into hiding in Tootomi for four years, when he returned and lived in the street Yebissumatchi, changing his name to Itchi hashi sho ske, and practising as a surgeon. Shumon had lived in Etsizen for four years, and he returned to Sakkye, to Higashihama Street, changing his name to Shimada Seyang, and practising also as a doctor.

In Tensho, sixteenth year, ninth month (1588), Hideyoshi gave a tea-drinking party (a "Cha no yu") at his palace at Momayama. Hideyoshi was very fond of giving these parties, and on this occasion Tenoojiya soching and Abura ya joyu, instructors in ceremonies, and dwelling in Sakkye, were present.

"Ah," says Taiko, "what news is there in Sakkye at present?"

"Well, there are some curious things going on. In my street, Yebissumatchi, there are two doctors that have some new way of curing people, and one of them is also a very capital juggler."

Taiko said he would like to see him very much, and immediately sent off Sassaki Hiyay mon, and in three days he returned with the two doctors. Hideyoshi ordered them to be brought in.

"I hear you are a very good juggler; let us see some fruits of your skill."

"Very well. Please give me a large basin of water." He then took a piece of paper, and folding it up in a diamond shape, put it into the bosom of his dress. He then took it out, and putting it into the water, it was immediately changed into a fish, and while looking at it, it was quickly restored to its original form of paper.

Hideyoshi and his ladies were much surprised, and said, "Do it again, or do something else."

"Well," he said, "but you must not be afraid of what you see." He then made a twisted rope of paper (Kuwan ze yori) about three feet long, and throwing it away from him, it became a large snake, moving about. All the ladies were afraid, and he

quickly made it paper again. Then he took a large tray, and sand, and rice, and some millet-seeds, and placed them in the sand, and covered all up. In a few minutes slight motion was perceptible, and by degrees a plant came up and developed flowers and leaves and seed. He then said, "Please give me an egg;" and squeezing it, broke it in his hand, and a small bird was there.

Then the ladies said, "We have heard that Fujiyama is a very beautiful mountain, and we have never yet seen it; please show it to us."

"Ah," he said, "that requires more room; we must go out into the garden. Please shut the doors." And after a little he opened the doors, and there was Fujiyama in view. "I will now show you the Omi hakke" (eight views of Lake Omi), and opening the doors, there they were. One lady wished to see Sakkye, and it was seen; another wished for Sima, and it was shown her.

After a while Hideyoshi said to the doctor, "I have heard when I was young that there are such things as spirits. I have never seen one. Is it true?"

The doctor said, "Yes, you can see spirits; but it must be at night, and not by day."

"Then you can rest, and get food and drink, and to-night you can show us the spirits."

And Hideyoshi and all his ladies, and the Samurai of his household, waited till dark, and then wished to begin; but the doctor said, "Ghosts cannot be raised so soon. It is only at midnight." So about midnight all the lights were extinguished except one little lamp.

Then after waiting a little, a form of a young woman appeared whom no one knew; but Taikosama was very much disturbed, and called out, "Be done with this; finish it off immediately, and bring lights." Now the reason afterwards came out that when he was a young man he had lived with a young concubine, Tokitchi okiku, but they had a quarrel and separated. But when he began to rise in the world, she came to him, begging him to make it up and take her back; and as she spoke to him he became very angry, and with his own sword cut her down, and he thought no one knew of this. He was therefore confounded and alarmed when the doctor brought up before all the vision of this girl to him. Upon thinking over it, he ordered the doctor to be arrested and put to the question by torture, and he confessed to having been a Christian, and told his connection with Bahiang and Coshimo; so Hideyoshi ordered him to be put to death.

At that time there were many who outwardly renounced the Deus sect, but who in their rooms kept idols of Maria. Those who renounced were called Korobi (either from "cross" or from "falling away"); but the village of Urakami, near Nagasaki, for a long time did not renounce Christianity.

In the sixteenth year of Kaycho, about 1611, Katto Kiomassa, the great opponent of Christianity, died. In Udo, in Higo province, in the village of Kurui mura, there was a large Zeng Buddhist temple Jitzudoji, the high priest being Shinzosu. He expelled all the Christians from Udo (which belonged to Konishi, known among Christians as Don Austin), among whom were Bahiang and a pupil. After

Kiomassa's death the Christians became stronger, and expelled Shinzosu, and he went to Yedo to the Shiogoon Hidetada, and in consequence, officers were sent down to make things quiet.

In the third year of Kwang yay (1626) the Christians again became numerous in Omi, Tanba, and the Gokinai. At that time Itakura Sado no kami, Katsu shige, was governor of Miako, and Shoshidai (or viceroy for the Shiogoon), and he caused all the Christians to be seized; but as the Christians looked upon death as martyrdom, they had no fear, and great trouble ensued. Therefore a Daimio, Owokubo Segami no kami, who, from other things, appears to have had a leaning to Christianity, was sent down to inquire into all this Christian trouble. He put all the Gokinai Christians in prison, and then tied them all up in rice-bags, and taking them to the dry bed of the river between Five Street and Four Street, each one was asked if he would renounce Christianity, and if he would not, his head was cut off. Some men renounced and were pardoned, and their names were written down; and they signed their names before witnesses, and had to say to what Buddhist sect they adhered. A great many were beheaded, and the bodies collected and burnt.

After a few years, under the preaching of Coshimo, a good many became converts in Sumitaki, in Tootomi, but officers were sent to put it down.

Near Osaka, in the town of Tonda or Toda, three Christians were put to death. Hatchi yay mon and Kazariya hitsube were cross-speared. Awomonoya of Osaka had water poured down his throat. In Miako four Christians were found; of these, two were

speared and two were torn by oxen. And in 1637, in the time of Iyaymitzu Daiyuko, Christianity increased at Amacusa, and caused great disturbance, terminating in the siege and sacking of Simabara, when thirty-seven thousand were massacred; and after that the custom was begun of an officer being appointed for examining for Christians, and each was obliged to write down, "We are not Christians, and not Korobi," and yearly every one trampled on a figure of Christ upon the cross. This account of the Roman Catholics is taken out of a book, 'Simabarraki.'

At Kiriu, near Ikao, there is a shrine still called Deus do. The figures of Kunon with a child seem all to date from the Roman Catholic times, as before that time the goddess was never represented with a child.

CHAPTER VIII.

HANAÏ.

THE following incident in history is alluded to by Griffis. We do not know if it has been previously published in full; but it evidently bears very much upon the stern determination of Iyeyas to free the country of such dangerous intriguers, who had gone the length of getting up a political conspiracy and rebellion to further what they were pleased to think was the kingdom of God, but which in reality was only their own supremacy in the empire; and when this unchristian mode of proceeding was detected, and they were ordered to leave the country, they might have bent to the blast, or retired with patience to wait; but ever with the cruel bloodthirsty cravings of the Inquisition, they must either butcher and burn, or be burnt and butchered under the name of martyrdom.

The story is a complement, as it were, to the foregoing, and contains, one may think, the real root of the reason for Iyeyas showing such sudden and inveterate dislike to the Roman Catholics, and for his issuing the decree of expulsion. If it is true, it accounts for Iyeyas keeping to himself the source of

his information, and of acting sharply and decisively in a case where he had proof before him of a deep laid plot for handing over the country to a foreign Roman Catholic Power. It is taken from a history of the Owokubo family at Odawara. In the year 1590, in which the power of the Odawara Hojio family came to an end at Yamanaka, the chief, Owokubo Segami no kami (Sangami dono of the Jesuits), was occupying the castle of Odawara, which had been given to his father, Owokubo, by Iyeyas, recently become ruler of the "eight provinces," (or Kwanto), east of Hakonay. Among the retainers who were in the service of this Daimio, and frequented the palace, was a boy who was the son of a "tojin" or foreigner named Hatchigang or Hakkang. The boy's name was Hanaï Sancuro. He was very handsome, clever, and accomplished, having, among other qualifications, a great taste for music and a fine voice. The Prince of Odawara was himself fond of music, and devoted much of his time to playing or hearing music. Young Hanaï was of an ambitious nature; and on one occasion, when he was sent as a messenger to Soonpu, to Iyeyas, he managed to ingratiate himself with the grand old man, who took a great fancy to him.

At this time it happened that a gentleman named Fuzizenske, of the village of Kanaya in Tootomi, had a wife who was both beautiful and of very engaging manners. The Daikwan, or local officer of woods and forests, saw the woman, and determined to obtain possession of her. He managed to have Fuzizenske sent away on a distant mission, and got up in his absence a story against him of having been rude to the envoy of the Mikado on the highway,

so that he might gain the goodwill of the higher powers, and at the same time excite their odium against Fuzizenske; and when he had brought matters to a fitting state, he lodged an accusation against him, and got rid of the poor man by decapitation.

The Daikwan was not, however, so successful as some others who have pursued the same tactics, for sometimes man proposes and woman disposes, and the lady, who had schemes of her own as well as he, took the opportunity of running away to Soonpu to lay her case before Iyeyas, and hoping perhaps to do better than be the concubine of her husband's murderer. When Iyeyas saw her, he, as she probably hoped, was struck by her charms and woes, and took her as concubine, under the name of Ocha no tsubonne. She afterwards bore him a son, Tatsu chioo maru; but the child was so ugly that Iyeyas would not look at him, and sent him away till he was six years of age, when he had him brought back to him, and the young man was subsequently adopted by Matsu daira nanga sada.

In 1602, Iyeyas gave the lad the fief of Sakura in Shimosa, with a revenue of 40,000 koku, and the title of Matz daira Kadsusa no ske, Tadatera. During the next year he gave him Kawa nakajima in Sinano, with a revenue of 180,000 koku and the title of Etsigo Shosho. This prince had conceived a great affection for the young man Hanaï, who with his varied accomplishments, good manners, looks, and voice, was very good company, and Iyeyas permitting Hanaï to accompany his son, they became bosom friends, living and enjoying life together. The young prince before long developed a strong taste for drink,

and his father hearing of it sent for Hanaï and remonstrated with him, saying that in consequence of his skill as a musician, and proficiency on the small drum, and elegance as a dancer, he had allowed him to be a companion to his son, but he found that, instead of looking after him, he was encouraging him in habits of drinking, and that all his other associates and officers had been dismissed or got rid of. "Now you are always alone with him; will you explain your conduct? or I must punish you."

To this Hanaï replied, "I am very sorry for it, and I allow that what you say is in a great measure true; but what I do is this: It is not my fault that he is indeed very fond of wine, but he is more quarrelsome in his drink, and when others say to him, 'You should not drink so much,' he becomes very angry, and it is very much the case with every one addicted to drink—he only becomes more angry for being spoken to about it; so I always, when he wishes it and proposes it, give him wine, and his heart is gladdened. That is my duty. I am his servant. I am not a Fudai to him. I am not a military officer having any power over him to control him. I am only a musician, and my business is to amuse him. There is no doubt he is ruining his constitution by so much drinking; but I am always near him, and if he drinks one hundred times he is not perhaps, of all these occasions, once overcome by it, and when I play or sing to him he does not drink so much; but others take pleasure in saying that I encourage him in these habits, but in truth it is not so. If you punish me or remove me, I do not know what to do; but having laid the

whole circumstances before you, you may judge for yourself."

Iyeyas replied, "Well, if it is so, you must wait here in Soonpu till I have sent another person, who shall secretly observe Tadatera and report to me what he sees."

In the meantime Tada became angry and more quarrelsome from not having his friend with him; and from his spy Iyeyas found that Hanaï had spoken the truth, and he urged him to go back and try to use his influence to keep his son from drinking.

Upon their meeting, Tadatera, who was very impatient, at once asked Hanaï what his father had been saying to him, and why he had sent for him. Hanaï told him that Iyeyas was very angry with him, and would punish him severely if he continued his dissipated habits. Tada was somewhat alarmed, and said, "I am sorry to give you so much trouble, but from henceforth I will drink no more wine." When this was reported to them, both Iyeyas and Ocha were very pleased, and Hanaï rose in favour as a good and able young man. He seems to have been really very clever, and noted for his proficiency in algebraic calculations, and as an engineer. He laid down and carried out schemes for draining the extensive marshy low grounds of Sinano, and he rose to prominence as a man in advance of his time. Gold had recently been discovered in the island of Sado, and Iyeyas was glad to have his services, and made him governor of the island, with a salary of 10,000 koku and the title of Iwami no kami. Iyeyas had said to him that his family name of Sancuro (possibly St Croix) was not a good one, and suggested

that he ought to change it; so he went to Okubo of Odawara and said, "I am now a Daimio or equal to one: will you be good enough to grant me permission to take your name?"

To which Okubo said, "You are now risen to such eminence, I will be very glad you should take my name;" and so he became Okubo, Iwami no kami, and his salary was raised to 30,000 koku. All his friends were surprised at his rapid advancement.

Under his superintendence the output of the gold-mines was very much increased, and wealth flowed into the exchequer, greatly to the satisfaction of Iyeyas, with his newly established *régime*, and it doubtless helped very much to strengthen the position of the Tokungawa dynasty at the time. But his rapid rise in wealth and position had puffed up Hanaï with pride and ambition. He used to say privately that Hideyoshi was a nobody who rose to great power and position, and there seemed no reason why he, Hanaï, should not do the same. In all probability his father had been a foreigner and Christian, and he had been brought up in the knowledge of Christianity, and acquainted with the ways of the Jesuits, and he was probably prompted to enter into a conspiracy to call in foreign aid to overthrow the existing state of things in Japan, and to make a ladder for himself to rise to the chief power in the empire. The whole country was at the time much disturbed on the religious question and the encroachments of the Jesuits, and many men of high rank and position had either openly or secretly joined the Church of Rome. Through some of the foreign priests he secretly opened communication with a

European king. This king was led to think that Hanaï was a Daimio, and a man of great power in Japan, and encouraging replies were sent to his proposals. In the meantime, having the opportunity, and with the view of having the sinews of war for supporting the attempt which he proposed to make, he began to keep back large quantities of the gold extracted from the mines, but so "cooked the accounts" that no error was detected.

About this time Fusii Tootomi no kami was the Karo or chief minister of Prince Tadatera. He was son of Ocha no tsubonne by her first husband, and so was half-brother to the prince, and married Hanaï's daughter.

In the course of time, and through this peculation, Hanaï became very rich, and had twelve concubines, all very handsome. He seemed to wish to rival the Mikado in his concubines as well as in his power. As a provision for the future, he had presented each of his concubines with an order for 10,000 obangs, to be paid out of his estate in the event of his death. In 1612 he was suddenly attacked by a violent fever, and soon became delirious, biting and quarrelling with those around him, and died in a few days.

He left a son, Hayato, who was immediately made governor of Sado, with 30,000 koku of revenue. One of the first things he did was to order away his father's concubines; but this they resisted, all loudly complaining and making great disturbance, especially mentioning those cheques which they held, and demanding payment in accordance with their tenor, each saying, "Please give me my 10,000 obangs." The son was much disconcerted, saying, "I know

nothing about this;" but he paid other legacies which his father had clearly written out, steadily refusing to recognise these notes of the ladies for this large amount of 120,000 obangs. He said, naturally enough, "I have only an income of 30,000 koku; how can I pay to my dead father's order such an enormous sum as 120,000 obangs?"

His Karo or head servant then advised him. "There will be much trouble if you send away these women so poor without anything. It will be better to give them each 500 cobangs and get rid of them."

But on hearing of this offer they said, "A little while ago you said you knew nothing about it, now you propose to get rid of us with 500 cobangs instead of 10,000 obangs. There is no reason in that." Finding they were not likely to get any redress from Hayato, they determined to lay their case before Iyeyas at Soonpu.

Iyeyas, when told, was very much surprised, and asked for a sight of the writings; and after thinking over the matter, he came to the conclusion that these women were speaking the truth, but that there was something more beneath it all, and that it was strange that he should be so rich and keep so many concubines, and told the women that he must examine into the affair more minutely. He first ordered Hayato to come to Soonpu, and when he appeared he asked him, "Why do you not pay off your father's bequests?"

Hayato replied that he was willing to do so, but that his father had never spoken to him about these cheques.

Iyeyas asked, "Look at this cheque. Is it truly in your father's writing, or is it a forgery?"

Hayato acknowledged that it was his father's writing.

Iyeyas said, "Then if it is true, you must pay the amounts."

"But," said Hayato, "my father has not left enough of money to pay the amount."

Iyeyas then ordered the books of the Sado Mines to be again audited, but they appeared to be all correct. He afterwards called each of the women separately to speak to him, telling them he was sorry for their position, but requesting them to wait and have patience till he could make inquiry into the whole circumstances, and adding that he wished each of them to have her 10,000 obangs, but that the son alleges that his father has not left enough of money to pay these legacies with. Further, he said to each of them, "I would like to hear from you, when you were alone with Hanaï at night, what he used to talk to you about."

Some told conversations that they had held with him upon irrelevant subjects; others blushed, giggled, and said, "I don't remember;" but one said, "On several occasions at night he spoke to me in a mysterious way, and said, 'Oh, you wait a little and you shall ride in a kuruma and carriage, like the wife of the Mikado. If I die I must take care and give you enough of money.'" She said that she replied to this, "Oh, you speak that way and talk grandly of what you will do, but where are you to get so much money from? It is all a boast and brag." He said, "I can easily give you plenty of

money, but I tell you this as a great secret, and you must not mention it to any one. In the garden I have a go-down, and deep in the earth I have made a stone box, a coffer in which there is plenty of gold; but that is a great secret, and you must on no account divulge what I tell you."

Iyeyas hearing this, said nothing, but dismissed the woman. He then at once sent off trustworthy officers to search the place and see if there was any truth in the story. They opened the go-down, and five feet down they came upon the stone coffer. They brought it all away to Iyeyas just as it was, and he had it broken open before him, and found a large quantity of gold, and beside the gold he found a bond or agreement entered into and signed by all the heads of the Roman Catholic party, with their secret signs and correspondence, among which were the letters from the foreign king. Among other signatures were those of his own son Tadatera and Owokubo Tadachika, Daimio of Odawara.

Iyeyas was much alarmed at the revelation thus made to himself, and he at first determined to sweep away every one whose names were found in the conspiracy. But on mature reflection, having his hands full, he came to the conclusion that it was better to keep it to himself, and set quietly about his measures when he was more firmly settled. But he ordered Hayato (the son) to kill himself. He deprived his family of their territory and titles, dismissed all his retainers, and sent away the concubines with nothing. Owokubo of Odawara was deprived of 80,000 koku of annual income.

This discovery revealed to Iyeyas the perilous

position in which he stood so long as the emissaries of this Roman Catholic religion had power in the land. The discovery was in all probability the proximate cause of the determined edicts which at this time were issued, sternly excluding all Roman Catholics from the empire. And indeed the revelation of such a plot was enough to startle and alarm one in his position. His family or dynasty were only seated on what had been a very unstable and precarious throne to others. He was trying to buttress it in every direction, so as to enable him to make head against what he thought was the only opposition—viz., Hideyori and his mother at Osaka. But here was a document lying before him, showing that his own son was intriguing and conspiring with the most powerful, wealthy, and influential among the kinglets by whom he had surrounded himself (and who each thought he had as good a right to the position as Iyeyas had). And it showed further that these his supposed friends were making themselves, not the leaders of the foreign preachers of the new religion, but the very tools and minions of these contumacious priests. And now he had suddenly had his eyes opened to the fact that they were actually in league with a foreign king to invade and seize the land under the thin pretence of helping to further the Gospel. There was the very agreement to which the names of some whom he thought to be, and who acted as if they were his friends, were attached. He found out in this secret way that his own son, with the wealthy Prince of Odawara and many others, were on the point of rising to overthrow his power, and hurl him and his from the

position he had won with so much trouble, patience, perseverance, and military skill; and were proposing not only to throw their country once more back into the caldron of civil war from which it had not yet entirely emerged, but to hand it over as the subject and vassal of a foreign potentate. And this was to be done at the insidious instigation of men who professed to preach peace on earth and goodwill to men, but whose tenets in practice invariably ended in hatred, rebellion, and ruthless extermination of those who differed from them. Pondering over the volcano upon which he was sitting, he came to the conclusion that the whole position was the result of admitting such men to preach and intrigue in the country; and that, whatever the doctrines might be that they professed to promulgate, the practice and result had everywhere been to live themselves, and lead their converts to live, in a rebellious manner that savoured of a very different region from the heaven of Christianity. He was thus led to the firm determination to drive them out of the country by an unflinching strictness, which he thought would be the mildest way in the end. He clipped the wings of all those whose names were found in the papers, by diminishing their estates and cutting down the numbers of their retainers. But the foreign priests he ordered to leave, and those who refused to obey him he removed himself. He ordered all the connections of families in any way connected with the Jesuits to be registered and to be under police surveillance, and that every one in the whole empire should go through the yebumi—*i.e.*, stand once a-year upon the cross, to the world a symbol

of peace and goodwill, but under these men a nidus of rebellion and disturbance.

This was in truth one of the difficulties he had combated in his Yedo system. He had intrusted the chiefs of his party in different degrees with wealth, power, and retainers. They might at their country seats concoct some conspiracy, but to meet that he had originally deputed an officer to reside at all the seats of the greater lords, to report to him upon anything that might have this appearance. The wives of these lords he called to Yedo, where they should permanently reside, the lords themselves only residing there on alternate years, or half-years, the wives and families of the retainers always residing in the country, or some such system, as that which ultimately became the custom, and was perfected by his grandson. But there was to be no opportunity for these men consulting together. Two Daimios could not meet in the country without their meeting being widely known. There was no calling and leaving cards on one another. But this very estrangement outwardly, favoured the mole-like workings of the Jesuits, who could move from castle to castle, and be the medium of communication for carrying out their plans. They thus wielded an immense power in the country, and where this was used for political purposes, they became a menstruum through which any discontented spirits might find a cementing medium, and a means, without running the risk of individually meeting, of carrying out designs for overturning the whole empire. The ruling powers on making this discovery first tried ordering the Jesuits out; and

when this failed, they tried sending them out; and when this failed, the only other resource was putting an end to them.

The ingenuity and cleverness of Hanaï seems to be perpetuated in his name being given to a machine for shaving tobacco by a plane, and also to the machine commonly used for making silk cords, which was probably invented by him.

CHAPTER IX.

TOKIO.

In due course we returned to Yedo, in which there is much that is as interesting and as beautiful in the way of building as anything that is to be seen elsewhere. But these have been so often and so well described by Satow and others, that nothing is left to be gleaned in that field. We visited the Museum in the grounds formerly occupied by the Toyay zan temple, the imperial shrine of Yedo, formerly the seat of the Uye no Mia, or high priest of the Mikado's family, appointed thereto to be used as a rival or opponent to the Mikado, in case of his being induced by any one to take up arms against the Tokungawa family. No place in the empire has undergone so much change as Yedo by the late revolution.

The Shiogoon has been removed, and the Mikado brought to his residence, but not set on his seat. The Mikado has been compelled (to oblige, according to native accounts, foreign Governments, who grudged spending a little money on a house at Miako) to leave the natural capital of the country and come to Tokio. And so every one except foreign Governments, who have saved perhaps a few

hundred pounds, has been rendered discontented at both places. The old walls of the Yashiki of the Daimios still stand in many places, but are fast crumbling into decay. The fine old gateways are decaying; the Daimios occupying their own porters' lodges. Instead of the two-sworded men, are seen lads in petticoats hastening to school with slates and chalk. Instead of the clean, matwood-built shops, long rows of unoccupied, blue-washed, hideous buildings stand, the pictures of misery and dirt.

Comfort and content, with economy, have given way to speculation, covetousness, and expense, and every kind of new speculation has been tried and too often failed, leaving the people with no money, no trade, and a well-grounded hatred of foreigners for being the cause of it all.

But it is true that before the late change there was no museum or anything like it—and we might almost venture to say there is nothing like it anywhere else; the building is so suitable, the arrangements perfect, the light so good, plenty of room, and objects of real interest and beauty to be seen. It is but small at present, but may be enlarged. The grounds of Uyeno, formerly celebrated for their beauty, cannot be called gardens, as they at present lie quite unattended to. The shrines of the Shiogoons are still worth a visit; and the grandeur of Shibba cannot be destroyed even by neglect.

We had an opportunity of visiting the grounds formerly occupied by Prince Mito, now the Arsenal. These are much as they were when, by the revolution, he was deprived of them, and are very (artificially) pretty. The grounds of Tozenji, formerly occupied

by the British Legation, we could hardly recognise. The Daimio Awa is now living in the little wooden bungalow of Yotto wang, within the grounds. Satsuma's large Yashiki, on the road to Sinagawa, has been all swept away, and Choshiu the Daimio (who, as guardian of the Straits of Simonoseki, did his duty, and was attacked by the combined fleets of England, France, and America for doing it) lives in a cottage *ornée* behind it, on a small part of the ground. The well-known mansion, gateway, and walls of Ii, kammong no kami are all gone, and a lath-and-plaster school in its place; and the other residences of princes and nobles replaced by iron railings and white plaster, unsuited to the climate and country.

We drove past the Yashiki, now occupied by the Mikado, through part of what was formerly the castle grounds; past the new Sinto temple on Kanda, admiring the moat and fine embankment of the castle; past the formerly extensive grounds of the Princes of Kanga (now the medical school), and Kii, now cut up for so-called educational purposes; past the Saydo, or temple of Confucius, now a library; past the Yannaka pagoda, all that remains of a Nitchi ren temple, which was destroyed about forty years ago, in consequence of the discovery of the young priests being carried in boxes into the ladies' quarters in the castle, and is now used as a cemetery.

Of the two positions, Kioto seems to have been well chosen as the capital of the empire. During the rule of the Ashikaga and Hojio, the executive always remained near Miako, either in the capital

itself, or, as latterly, at Azutchi or Momayama. Circumstances settled that Yedo was to be the seat of the executive during the Tokungawa rule; but had the same money been laid out upon Kioto, with a rich valley, surrounded at an ample distance by wooded hills, and if the streets had been laid out on a wider scale, and brightened by the noble gateways and Yashiki of the Daimios, it would have produced a finer whole as the metropolis, seated as it is in the middle of the richest provinces of the empire.

It seems a pity that the Emperor was induced to make the move, and it may be hoped he may soon see his way to going back again. All the fittings of the Nijio Shiro in Kioto (the castle of the Shiogoon) were so much finer than those in the palace of the Mikado, that it was ready to be (and might have been) utilised at once, as the residence of the Mikado.

During the day which we spent in Yedo, we were recommended to try a new set of baths just being finished, which we did, and very handsomely got up they were. We were shown into a neat division, and requested to wait till the bath was ready, and a message was brought at the request of a lady in the bath, asking me kindly to wait a little, as she had never bathed with a foreign gentleman; and to our amazement we found that in the native papers of the next morning there was a notice to the effect that "Dr D—— had seen, tried, and approved." This is an innovation, as by the old rules put up in baths in Osaka, no one was allowed to make baths for profit, or to charge high prices for them, and every one was to pay as he thought right.

During our visit there was an exhibition of paintings and drawings, chiefly of black and white. Some of these were very choice, but few of them approached in talent the old Kake monos on sale in the shops, by artists of name. There were some attempts to try European style, which were not successful.

We noted some of the subjects most run upon, being generally incidents well known in history. Such was the picture of Ko go no tsubonne and Dan jo no dai shitz, Nakakimi. Ko go was a concubine of the Mikado Goshira kawa, while the Empress was daughter of Kiomori, and jealous of the beauty and talents of Ko go. The latter in the course of her studies found that, according to Buddhist teaching, "Man has short spring-time, and that autumn is fast coming to all;" and in dread of the wrath and jealousy of the Empress, she ran away from Court and hid herself. The Mikado was distressed by the loss of her, and longed to see her again. He bethought himself that as she was a beautiful player on the Koto, and very fond of music, he might find her by the aid of Nakakimi, who was the best player on the flute. Nakakimi went about playing, and at length, at Saga, near Arashi yama, he found himself accompanied from a cottage at a little distance on the Koto. "Ah," he said to himself, "this is So bu reng"—*i.e.*, thinking of husband's love—"music," and entering, found her there, and pled for the Mikado that she would return. But she said, "No." She had dedicated herself to Buddha and could not return.

Another picture was Kibi no dai jin, Lord of the

provinces of Bizen, Bingo, and Bitshiu, formerly called Kibi, who was sent as envoy to China. The Emperor produced a paper dashed with characters, and asked Kibi to explain them. While he was sitting pondering over them, a spider dropped on the paper and went from the one character to the other, showing him how they ought to be read.

Ariwara no Chiujo no Narihira is one of the six celebrated poets of Japan. (1) Onono ko matchi, poetess; (2) Ki sen hoji; (3) Owotomo no kuronoshi: (4) Sojo henjo; (5) Ariwara no Narihira; (6) Kino tsura yuki.

Of these the first was a woman of the imperial family. Ariwara, a handsome young man, was enamoured of Nijio ho kisaki, a concubine of the Mikado, and wished much to meet with her and declare his love. Not being able to accomplish his design openly, he assumed the dress of a priest and shaved his head, as priests had more easy access than others to the palace. But Nijio did not like him, and would have none of him, and ordered him off, and he travelled in the Kwanto for three years till his hair had grown again. From him, a handsome man is said to be Nari hira no yo, and a handsome woman is said to be after the poetess Onono ko matchi no yo.

Another picture was of Yoshiiyay (known as Hatchi mang taro), who in Oshiu overcame Abe no Sadato, and took his brother Muneto, a strong clever man, prisoner.

Another was of Kamatariko, founder of the Fusiwara family, and minister of Tenji Tenwo. He brought Tenji to Tonomine temple, near Takatori.

There are there many Fusi plants (Wisteria), and he changed his own name from Nakatomi to Fusiwara. Kamatari, a very cunning man, supplanted and killed Yuruka Daijin, then Prime Minister, and made Tenji Mikado. The Japanese are divided in opinion as to Kamatariko, some holding him a good and able man, others that he was cunning and bad.

Another subject was of Yoshino and Shidzuka gozen. Yoritomo was suspicious of his brother Yoshitzune, and the latter ran away to Yoshino. Shidzuka was the beloved and handsome concubine of Yoshitzune, and he advised her to go back to Miako, while he went to Oshiu; but she stopped at Yoshino, and was seized by the priests and soldiers, who said they would pardon her if she would dance and sing before them, as she was famed for her dancing and improvising. She danced the Midzuwake jinja or Kutsute jinja, a famous dance in olden times. While dancing she improvised a stanza of poetry:—

"Shidzu ya shidzu, shidzu no oda maki koori
Kayeshi mukashi wo ima ni miru yoshi mo ganna."

This was thought to be very clever, having two meanings, the one being, "Though we are very low just now, yet in the turning round of the oda maki" (yarn-spool) "we may at some future time get our turn." The priests were very ill pleased, and sent her off to Yoritomo, who wished to have her dance before his Court also. She stayed at Kama kura, and afterwards went to Miako. Dancing-girls who sing are now called Shirabe yoshi, from this girl. The custom is for clever girls who have this gift and

sing in dancing, always to improvise and never repeat the same words.

Another subject for the brush was a portrait of Yorimassa, who committed suicide in Bio do in, the temple near Uji, after his noble defence of the bridge against the Heki party.

Another showed Nitta Yoshi Sada throwing his sword into the sea to the dragon god, to ask the sea to retire in order that he might attack Kama kura Hojio.

Another showed the eagle from Mino seizing Roben in Yamato when a baby. Roben escaped death, and grew up as a famous priest in the temple of Nigatsdo in Narra. His mother, who was inconsolable for the loss of her child, became a nun, and devoted her life to visiting and worshipping at all the temples of Japan, and in her course went to Nigatsdo when Roben was preaching. In the course of his sermon he mentioned his having been carried off in his infancy by an eagle and afterwards saved. After all had left, the old woman stayed, spoke to him, showed him his mamori, or placenta box, and rejoiced over the son that was lost and was found.

Another was a representation of the Mikado Nin toku tenwo at Ozaka, when he lived on Kodzu hill.

Another is the bell of Dojoji, near the Hitaka kawa, in Kiishiu, representing the story of the priest who fled from the woman Kiijo, and was concealed under the monastery bell, where she, suspecting him to be, and becoming a dragon, made a fire around the bell and burnt him to death.

Another was a picture of the two brothers, Soga no Jura ske nari and Soga no Gori Toki mune.

Jura had a sweetheart Oiso, Gori had one Kaywa. They were sons of Kawadzu no saburo, who was killed by Kudo ske tsume. The latter went hunting near Fusiyama with Yoritomo, and the four followed them, the girls dancing in the camp, and asking the way to Kudo's tent, followed by the brothers, who, on finding him, tried to kill their father's murderer, but failed (through magnanimity and ideas of giving him fair-play), and were themselves killed.

Such are some of the legends and incidents of Japanese history which painters love to depict.

An incident may be mentioned here illustrative of custom in Japan, though not found among these Kakemono.

On one occasion Iyaymitzu, the third Shiogoon, when young was out hawking. There was a strong wind blowing, and he could not get a bird, and was very hungry. He went into Moku moji on the Sumida river to have luncheon in a temple, where his cook was waiting for him. While supping his soup hurriedly, he crunched his teeth upon a small stone. He was very angry, and determined to punish the cook, and ordered him to commit suicide. The cook was a man of rank, a Hattamoto, by name Suzuki Kiza yay mon, but he declined doing as he was ordered—more, however, from the consciousness of his own good cooking, than from disinclination to obey his lord's command. But he said, "No, I cannot commit harakiru, as soup made by me never had a stone in it; but you gentlemen," addressing Iyaymitzu and Uchida Sinano no kami, "have been hawking under a very high wind. You came in very hungry and ate your dinner very

quickly, and did not wash your hands or change your dress before eating. Some piece of stone may have dropped from your hair or clothes into the soup. You must change your clothes and wash your hands, and if you find after that any stones or dirt in the soup, I will kill myself."

"Naruhodo" (indeed), said the Shiogoon, and did as the cook suggested; and then said, "It was very unjust of me to have ordered this," and he added to his revenues 200 koku a-year.

CHAPTER X.

IKAO.

IKAO, called also Oya, is another of the watering-places in Japan where the natural facilities for hot-water bathing are very great, and are much used by the natives. There is a large proportion of some salts of iron held in solution in the water, and as a remedial tonic agent, is especially used by females. The new railway allows of the district being comparatively easily reached. Japanese ladies are constantly travelling on the railroad, and it was amusing to see how uncomfortable they are in a railway carriage with their feet hanging down, until they can get them on to the seat and sit on their ankles in their usual way. They are much more at their ease in travelling, even alone, than Chinese women about Canton, who would hardly dare to do so, from the language that would be addressed to them by their countrymen, every Chinese coolie seeming to think he is at liberty to cast indelicate jokes at every Chinese woman out of her house.

Lying high up on the slope of the hill, on the edge of a wooded dell, the village itself is a quaint collection of houses of entertainment rising one above the other, the street ascending as steps and stairs

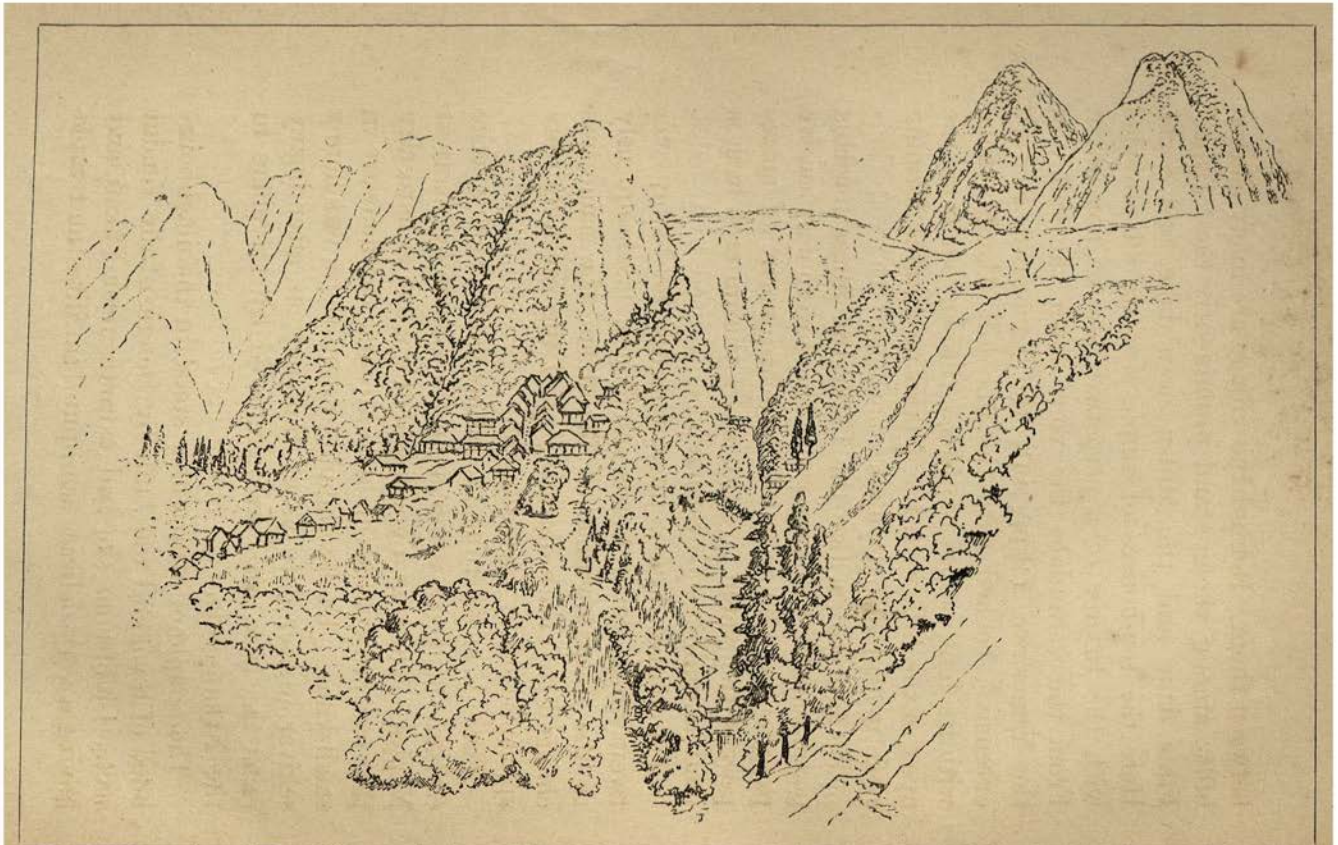


FIG. 18.—IKAO.

between them. Behind the village are finely clothed hills; among them stand prominently the "twins" Ftats dake and the Midzu sawa dake, and Soma. Here the tea-houses of ample size are all provided with the luxury of a perpetual flow of hot water. From the verandahs the view down the valley of the Yunosawa, falling into the Tonegawa, is very extensive, backed with the fine hill Akangi yama, with its long slopes of *débris* thrown out from the apex of the hill, with the Nikko mountains forming a picturesque background.

There were in Ikao in 1878, 166 houses, with a population of 659 persons. There were only twelve proprietors, who seem to have had a sort of monopoly of the water. A tax of 10 yen on each bath is paid annually to Government.

The temple, Ikao o jinga, formerly held sway over twenty-nine other towns or villages. Subsequently to the disendowment of Buddhism, the name was changed to Yuzen dai mio ji, and the revenues were appropriated by Government.

There is an opening in the neighbourhood whence carbonic acid gas issues, as in the Grotto del Cane at Naples. There is a good deal of a stone or hard clay that can be worked up into a coarse earthenware in small kilns. Under the old system there was here a seki or barrier gate as at Hakonay, as after heavy rains the Ikao road was preferred by travellers to the Naka sendo.

The temple of Midzusawa stood in the neighbourhood of Ikao, and was built by Dengio of the Tendai sect. Chibba no ske had a castle near Yukao, and having a very delicate son, put him into the temple

to be educated; but growing stronger, his father demanded him back, and upon the abbot refusing he burnt the temple to the ground. Minowa shiro belonged to a family of the name of Nanga, and afterwards fell into the possession of the Ii family, who left it for Takatsuki before acquiring Hikonay.

The village, and temple, and surroundings of Haruna, about four miles to the west of Ikao, is well worth a visit. The path ascending from the village of Ikao leads, in a recess in the hills, to a collection of three or four rude tea-houses, standing round a space occupied by a low matting-covered structure, like a small collection of pig-houses, without yards to them. A cloud of steam was issuing from the roofs, and presently a low door about three feet high opened, and out came a young woman, very red all over and perspiring copiously. Walking into one of the tea-houses, she pulled over her one of the thick coverlets and lay down. This was a steam-bathing establishment for the cure of rheumatism. I looked in and saw several patients lying in a dense atmosphere of natural steam issuing from the ground, and here they lay for about half an hour as a cure for their complaints. It was said to be very trying to go through this immersion at first from difficulty of breathing. It was a dreary-looking place altogether, lying at the foot of Ftats dake twin hills, male and female. On the top of the latter is a crater, whence fire has been known to issue, but at present there is only steam, which at times is very hot; and as it also issues at the foot of the hill it is utilised as above for these peculiar baths. On the most easterly hill, formerly called Assoyama, is a

statue of Taira Massa kado, about six feet high. The hill is very steep, but there are chains to assist the ascent.

Passing over the shoulder of the hill Soma, a level piece of heathy ground of two or three miles in extent is reached, part of which is taken up by a Government farm for rearing cattle. It had not the appearance of great prosperity. Passing round the margin of the lake of Haruna, famous for its fire-flies in summer, and also for fish, and surrounded by quaint-looking hills and rocks, Giso no dake and others, the path passed over a small toge, or nick in the hills, where the name lingers of having been the ice-house of some Mikado, and then, rapidly descending the other side through a narrow wooded dell, passing a strange natural piece of rock rearing itself up like an enlarged Temple Bar griffin, and then another piece of rock shaping itself into a natural bridge, finally reaches, in a narrow dark part of the dell, lofty conical masses of a conglomerate rock, standing close to one another, almost blocking up the dell, and rising to a height of sixty or seventy feet, one having a sufficiently approximate resemblance to a statue as to have obtained the name of Buddha. In the dark midst of these erect blocks room has been found to place a temple. A fine Buddhist temple, Nangkobu, was endowed by Gongen sama, but it was burnt; and since the revolution a new temple has been erected, and has been used as a Sinto place of worship. Passing these solemn mysterious-looking rocks, the path enters the village, where, being wholly inhabited by priests, nothing of any kind in the way of food is to be got.

The view from Ikao across the valley of the Tonegawa to the extinct volcano of Akangi yama is very fine. There are hot baths at the foot of that mountain, at Niu sawa and at Ji goku danni, both on the north side of the hill, but the accommodation is said to be very rough.

From Ikao we started for Numatta, passing Sakuragi, called so from a very large cherry-tree, also passing a bevy of criminals, among whom was a respectable-looking countrywoman tied up like the men. And we stopped for a little at Yakatta harra mura, a hamlet taking its name from an old castle, the residence of Takasada in the time of the Ashikangas.

The road from Shibukawa to Numatta was formerly very bad, and travellers till the year 1869 had to pass along by the help of Wisteria branches and roots. Some of the priests of Kongoin temple at Numatta improved it by making a new path, passing through a hole in the rock by which one man could with difficulty pass. Afterwards this hole was enlarged by a farmer, Nangai goto of Shirai mura, so that a horse could pass; and in that state it remains, he being allowed to charge a toll from passers. At present Government is making a fine road suitable for carriages.

The Daimio of Numatta was not allowed to pass through the tunnel, but had to keep to the old path by the toge, the nick, or rather the Jiu hatchi toge or Eighteen passes over the hills. There is a fine new bridge over the Tonegawa, where the Mayabashi and Takasaki roads join. Some of the old

bridges hereabouts, as at Okkai, are very pretty specimens of timber architecture.

We got a pony at Namayay village to take on our luggage over the ridge of hills, by a path that opened out fresh beauties of hill and wood at every turn; and which, after the sunny brightness of the day, our eyes were able to enjoy in the milder light and with lengthening shadows. Ohara was reached in the gloaming, a quiet hamlet in the midst of this mountainous wooded country, lying at the march of the provinces of Simo-tski and Kowotski. The young children were amusing themselves parading with fine tail-feathers of the Yamadori, or hill pheasants; while the young men were watching a bout at (Kenjitsu) two-handed single-stick. This is played with a wire face-protector, and bamboo armour for the body and arms, as very smart blows are occasionally given, sufficient, as I have seen, to produce wasting of the muscles of the arm. It is worth noticing that the Japanese have never used a shield for the arm and body. They seem to have used, after the introduction of gunpowder, an iron shield to place on the ground, leaning against a support fixed in the earth. In the oldest pictures of their warriors such a thing as a shield on the left arm seems never to have been thought of, but in some pictures bars of iron are seen on the outer forearms. The armour worn in battle was very light when compared with the unwieldy iron casing of Western warriors, but it was tough and difficult to cut through. They seem to have trusted more to the swiftness of attack with their sharp heavy

swords than to the strength of defence. They often had light chain-armour sewn into their coats, especially the coats used at a fire, when advantage might be taken of them in a crowd.

The small tea-house gave us its best accommodation for the night; and in the morning, with a man and horse, we set off for Ogawa, along a level path at the base of the hilly ground. We passed Ippon matz, named from a solitary fine old fir-tree, with hot baths at the neighbouring villages of Oi kami and Shimo Keito, and were afterwards asked if we would like to see the Fuki wara taki or seng, as this kind of waterfall is named. There seemed to be some doubts as to whether it was worth going off the road to see; but having faith in the native appreciation of what is wonderful or beautiful in nature, we went, and were on the whole repaid. There is above the bridge over the Katashima kawa a fine rush of water down a narrowed rocky channel, and immediately above that we found ourselves standing on a conglomerate rock, on the margin of what can hardly be called a fall, but rather a clear rippling slide of water, smooth, moving uniformly down for a length of about eighty yards on a small inclination, and having altogether a very pretty effect, and unusual course of water-motion. Hereabouts we frequently noticed trees eight inches to a foot in diameter, with the bark cut with numerous transverse incisions. These were lac-trees, and the incised treatment was the usual means for getting the varnish. Our guide was, from his conversation, or wished to be thought, a mighty hunter, over the surrounding hills, Akasawa yama, covered

with wood and dense brushwood; and by paying for a licence he obtains a right to shoot over ten ri square of this mountainous and almost impenetrable country. He cordially invited us to come in winter or autumn to share the sport. He said he generally got about a hundred kamoska, and about half that number of deer in the season, and of pheasants and yamadori a good many. The year memorable for sport was during the late wars in the Aidzu country, when all the wild animals were driven down, and in that year he killed a thousand kamoska and over a hundred bears. He has killed a few wolves, but not many. We were told here that all the country about Chiusenji for ten ri square had been lately (3d of the third month) set apart for the Mikado for hunting, shooting, or fishing, and that all licences over this ground have been withdrawn. It was told us that by this five hundred men who had lived by shooting and trapping had been thrown out of a living.

The scenery continued of the same richly wooded description down to the village of Chidori (a thousand birds), a well-to-do-looking village. The next, however, Higashi Ogawa, was a very different-looking place, having an uncivilised and out-of-the-world look about it that made it savour more of Chinese filth than Japanese tidiness. The villagers, men and women, seemed all engaged in carrying out manure to their fields. They were all, men and women, dressed in tight-fitting trousers. The horses had a framework of two poles, about six feet long and two feet apart, laid across their backs;

on either side to the projecting parts of these poles was attached a network or bag of rope. After tying this network at the lower end, the bags were filled on both sides with manure. The horse was then walked off to the field, the loop was untied, and the manure dropped on the spot where it was wanted. A similar arrangement was at one time in use in Scotland.

After a further walk of a mile and a half, and again getting among hills, the path rounded a projecting rock over the stream, and we dropped upon the village of Ogawa no yu, with its five natural baths of hot water, snugly situated on a little flat piece of ground, through which a bright trout-stream danced, the closely surrounding hills gay with a brilliant show of azaleas and other plants in bloom or in full flower.

We enjoyed the quiet retirement of this little watering-place of one or two houses and a shrine. The baths were quite open, the water beautifully clear and hot, and no visitors.

Our further destination was back to Yumoto, and, after one night at Ogawa, we started, with two coolies to carry our luggage, and a guide, over the Consei toge or pass leading over the ridge dividing the two provinces. The morning was warm, with bright sunshine, and we were surprised to see these men appear each with snow-shoes in his hand. We toiled up the hill through a dense wood. A little woman asked to join our party, and we were congratulating ourselves on these men being so far wrong, as no snow appeared. However, a suspicious spot or two appeared when we had got

up to about half-way up the hill. The spots became patches, the patches became continuous, and we were at last in fear of losing our way, and eventually of sinking in the drifts of uncertain depth. How the poor little woman with her four-feet-ten, her short legs, with short stockings and straw sandals, got over it was surprising. One of the coolies began to give in, and we were obliged to lighten his load, when happily we recognised a part of the path to which we had come down on our former visit, and were relieved. At one place in the wood the men pointed out the footstep of a large wild boar. We found the path by the Consei toge much washed away by winter floods. The snow on some parts on the east side was deep, and the trees had suffered severely during the storms of the winter. Indeed, with such an amount of destruction in one winter, it seemed wonderful how the woods had grown to such a size. We found we were just soon enough, as only a few of the tea-houses had opened. No visitors had yet arrived, and Satow's friend Yoshi mia was surprised and pleased to see us, and in place of incivility, he had heard in some way of our being in the wood, and had thoughtfully sent a man with a lantern, and two men with a cango to help us on, in case we should require it.

In our conversation in the evening we learned that at the present time all young men of twenty must enter the army, causing great trouble and anxiety among tradesmen and farmers; but wealthy young men dislike this, and go to America, and remain there for years. Many mayors of towns

have been punished for putting down sons of wealthy men as dead, to escape serving in the army. If the father is above sixty, the son is not required to serve. The young soldiers are kept for three years in camp or barracks. They are given three pairs of stockings and two pairs of shoes, and have to buy their own coats. Formerly officers dare not strike the Samurai, or even the Ashi garu or foot-soldiers under them, but now they do, and the men think themselves like slaves. As a consequence of this state of things the Japanese women have changed their ideas, and they are said to pray to have girls and not boys, and are congratulated by their friends on bearing a girl.

All boys and girls must go to school from six years of age, and after trials of different histories all foreign history is negatived, and only Chinese history taught in the schools,—so much do they dread and see the end of the revolutionary, anarchic, and demoralising tendency of the teaching of modern history.

When Midzuno Etsizen no kami was at the head of the Gorogio (or Cabinet) all private houses of prostitution were put down, and only the Government establishments—the Yoshiwara, Shimabara, and Shinmatchi—were allowed, and every girl of sixteen or seventeen must be married or betrothed. In the case of a plain daughter this had to be done at a sacrifice either of money or position. I remember my Chinese tutor in Canton wishing leave of absence for two days; on my asking for what purpose, he said it was to get his servant-girl married. "Who is she to get?" "I don't know,"

he said. "Well, but how can you get her married?" "Oh, she is nineteen, and I must, I *must*."

Midzuno issued orders that foreign vessels, if they came into a Japanese port, were to be treated with civility. No one, unless of the Samurai class, was to wear silk or use gold or silver except on their arms or armour, and no women were allowed to wear jewellery. In his time a doctor, Take no Choyay, translated a Dutch work on military tactics, and presented his translation to Midzuno, who was much in favour of it. But the influence of Chinese ideas of warfare was too strong with the ruling powers at Yedo, and Hayashi Dai gaku no kami, who was an especially bitter opponent of all foreign innovations (cutting off the heads of many who differed from him), among others, tried to arrest Take no Choyay; but he concealed himself in a house in Awoyama, out of which, though surrounded by the police, he managed to escape, and was not heard of again.

As in European heraldry, there is probably a small history attached to every crest in Japan, and the origin of the well-known three awoi or mallow-leaves, as that of the Tokungawa family, is said to have been that the crest used by Iyeyas was originally three tawara or bags of rice meeting in the centre of a circle, his flower being that of Yoritomo—the gentian. One evening the waiting-girl handed him his square box of rice for supper, and when he had finished, he was struck by the neatness of the arrangement of leaves which she had placed at the bottom to prevent the rice sticking to the box. He determined to adopt it for

his crest, as three leaves in a square, and had it immediately sewn or stamped upon his maku or curtain—used and carried about by great men and family parties to seclude themselves and their friends from the gaze of the public. He was at this time hard pressed by Ooyaysugi, Mitzunari, and others. On leaving his province of Ainshiu for Yedo (on his chestnut horse Yabatchi kuri gay), he arrived at the sea near Hamamatzu; but seeing himself pursued, he hastily assumed a fisherman's dress, his furniture being stowed away in a boat. When some of Tatchibana's men came up, they ransacked the boat, and finding a crest which they did not recognise, but knew that it was not that of Iyeyas, they stopped the pursuit. He afterwards hearing of this, and perceiving that he had escaped through it, came to the conclusion that good fortune was with it, and ever since it has been the crest of the Tokungawa family, though he afterwards changed the square to a circle.

It is related of Iyeyas, that after the great earthquake, during which Taikosama's magnificent palace of Momayama was destroyed, being on a visit, by invitation, to Taikosama, he suggested that it would be right to pay their respects to the Mikado. Taiko assented, and said they would all go, and they might walk. They set off, each accompanied by his friends and retainers. Honda hay hatchiro, one of those almost supernaturally strong men, who, like Samson, appear occasionally, was among the retinue of Iyeyas. On the way Honda nudged Iyeyas, and indicated to him the opportunity of cutting Taikosama down. But Iyeyas would not take the hint. Taiko feeling

perhaps instinctively that he had put himself in a false and dangerous position, or being warned of his danger, turned round to Iyeyas and said, "I am not accustomed to walk much, and my sword is heavy, may I ask you to allow your servant to carry it for me?" On which Iyeyas looked at him, but made no reply, knowing that it was a cunning device of Taiko to ensure his own safety, as it would have been considered disgraceful and cowardly to attack a man unarmed, and especially when he intrusted his sword, not to one of his own men to carry, but to one of Iyeyas's servants. On the day following, Taikosama, wishing to see an exhibition of the strength of Honda, sent for him, and presented to him Tada nobu's armour and weapons, which were brought in by four men. He put it on, and went into the garden and pulled up a tree. "That is quite enough," said Taiko. Honda was during all his life engaged in wars, and was never wounded. Katto kio massa and Fukushima massa nori and Tomono Rokuro, in Bingo, were all famed for their great strength.

CHAPTER XI.

KOFU.

In a few days after our return from Ikao we started for Kofu, in the province of Kahi, going by Tokio and Fu chiu to Komagi in, where there is a choice of two roads (by Takawo san or by Kobotoki toge), and where formerly stood one of the seki or barriers for the protection of the Kwanto. We were detained by rain, and took the opportunity, which was offered us, of seeing the young silk-worms, the centres of full activity, so far as on their part eating can be called so, and being the cause of activity in the men, women, and children of the country. And a busy and anxious time it is for both men and women,—the latter caring for them within the house with unceasing attention—the former cutting and bringing in the leaves and branches of the mulberry, which occupation joins to or overlaps the preparation of a different kind of ground for rice-cultivation, and afterwards for wheat, buckwheat, barley, &c.; so that every one is kept busily employed from morning to night, and all through the night. We found (what perhaps every one knows but ourselves) that these little devourers sleep at three intervals between leaving the egg and beginning to spin the cocoon;

that two small papers of eggs developed, after the first sleep, into such a number of worms as to require for their feeding-ground four of the large flat trays made of bamboo basket-work, about five feet long by three broad, each covered with a copious layer of fresh-gathered mulberry-leaves, chopped down by the girls of the house; that after the second sleep, fourteen similar basket-trays were required for the same caterpillars; that after the third sleep, fifty-six trays; and when they began to spin, a hundred trays were required to accommodate them, and give them room for working. The operations are carried on in the upper floors of the dwelling-houses, and require great nicety and cleanliness, only young women, if possible, being employed. They asked us not to touch the choppers for cutting the leaves, and even leaves wet by rain have a prejudicial effect, if not washed and dried. All the country round appeared to be under mulberry-growing, but it was really confined to the dry ground that could not be used for rice, and to the ridges between the fields; and all this rich greenery was to be cut to be consumed by these little ravagers within fifty-four days.

Whilst at Komagi in, we went about four miles to see a waterfall, one of the few occasions on which it turned out hardly worth while "giving so much to get so little." The situation was pretty enough, the actual fall was disappointing. It was in a gloomy dark recess at the bottom of wood-covered hills, and here stood a house—a small madhouse, as it turned out to be—for the detention of lunatics, in a situation with nothing to recommend it but that the noise of the afflicted could disturb no one. It

is held that the continued noise of the falling water has a tranquillising effect on the patients. But we felt oppressed by the retired gloom of the situation, and after we had left it, we heard the noise and shouts of the insane; but in ignorance of what it was when passing, we had not used the opportunity of inquiring further.

In this neighbourhood, at Hakurai mura of Aki yama, on the road from Otsuki to Gotemba, have been found deposits of bones of very large animals in the soil; but whether there were any of these bones in existence we could not ascertain.

Of the two roads leading over the hills we chose that going by Takawo san, on which stands the temple of Idzuna Gongen. The ascent was easy, and the chos were short, each marked by a stone, and some of them getting down to as short as eighty yards. The views through the trees were very extensive over the province to the eastward, and that from a summit lately cleared by the Ordnance Survey, must be one of the finest within the short distance from Yokohama, as it is the most projecting bastion of the range overlooking the low ground. The path wound up through tall old cryptomerias, among which many young ones had been recently planted, presented to the temple by devout persons whose names and offerings were recorded on posts along the side of the path. Perhaps this is the only way in which the temples can derive any expectation of future revenue after disendowment, as the hills on which the temples stand are left in their possession, and they can make something out of the wood as it grows up.

Idzuna means sorcery, being supposed to be a Sanscrit word, and with Gongen defines the god, or devil, or spirit of sorcery. The thing worshipped in this temple is considered the fountain-head of all sorcery, divination, and witchcraft, or majutsu, and was, as such, much worshipped and greatly feared.

Under the Tokungawa dynasty members of the Koga family were the chief agents in practising this black art. These individuals were employed by the Government for the discovery of any mysterious crimes or secret plots, and were much dreaded. The men were of the rank of Hattamoto, or of a higher grade known as Niwa Katta; and some were generally in attendance at every meeting of the Gorogio, or Cabinet, sitting outside, but never entering the room, and when one was wanted, he was called by knocking on the floor, and he was then told what he was required to do, assuming such a disguise as seemed best to himself—generally a traveller, a horseboy, or a beggar. They always married in the family (an exception to the customs and almost the laws of the country). Each one carried about his person a secret licence (koku in), and if he was killed in his work of espionage and this licence produced, nothing further was said. They were outside of the law as it were, and must take care of themselves, and not bring their employers into trouble.

Jugglers, mesmerists, clairvoyants, and spiritualists all worship Idzuna Gongen, and pray to the Guhing Tengu, the long-nosed being, who seems the actual object of worship here.

Before the revolution there was a seki or barrier at Komagi in, and another at this temple; but this

one was easily passed, as women had only to say that they were going to worship, and could slip through without examination.

From the top of Takawosan we found a broad good path, with fine views over the lower parts of the province of Musashi, leading along the mountain-side to join the Kobotoki togé or pass on the Koshiu kaido over the range. This path had been cleared and levelled for the Mikado twelve months before, when he was shooting here.

Our object was to reach Saru hashi, or Yengkio, *i.e.*, monkey bridge. Walking on from Idzuna to Uyeno hara, we hired a waggonette, and a drive of fourteen miles along a road keeping along the ridge of the hills brought us about dark to the village. The bridge is one of the pretty timber bridges common in the country, thrown across the Segami Kawa, at a narrow passage through which it forces its way between rocks near enough to have allowed of a tree being drawn across to form a bridge without seeking the aid of monkeys or any preternatural assistance. Old accounts attribute the first bridge to monkeys with Wisteria twigs, other accounts assert that in Suiko tenwo's time many men came from Fudara to Japan (this was probably the island of Poto, in China, as the accounts expressly say that they were not Coreans). Among these was a clever carpenter, Sira katta (white leprosy), who is said to have built in all a hundred and eight bridges in Japan; but a hundred and eight is a well-known Buddhist number.

From Saru hashi we left for Kofu along a good carriage-road, and stopped for lunch at the inn Miyoshiya, known as being the best-appointed inn in the

province; and certainly the wood-tracery on the screens and openings, for beauty, variety, and intricacy of design, justified its reputation in externals, while the viands did the same in regard to internals.

It stands at the foot of the Sassago pass, an easy-walking ascent of five or six miles; and on the other side an easy descent leads to the village of Koma kai, where carriages are again to be got. Passing Katsunuma, and entering on the wide plain in which Kofu stands amid pretty scenery, in which the vine was taking the place of mulberry, interspersed with banks and hedges of the tea-shrub, we cantered up the wide bright streets of the town, and found an inn ready to receive and apparently to welcome us. Kofu has the appearance of wealth and ease, situated as it is in a wide, flat, rich level, enclosed on all sides by hills over which even the snowy peak of Fusi is visible. The roads and streets are wide, and traffic and trade seem in a healthily vigorous state. The shops large and good—as a clock and watch maker, from whom I got a very good watch-glass, and a baker, who had in his shop new bread, and pretty European kinds of confectionery.

The derivation of Kahi, the name of the province, is not clear, or, as given, of any interest. There is a legend that in ancient times all this low ground was under water, and that a god, worshipped as Kesaki Miojin, in the village of Oni sima, in Koma gori, came and broke up the mountains and let the water drain off. Other accounts say that the obstructions were removed by manual labour. There are six hot springs in Kahi—(1) Suwo yama; (2) Kawa ura, in Yama nashi district; (3) Kuro bera;

(4) Yushima, or Yumura, near Kofu; (5) Shinobe; (6) Narrada, visited at one time by Iyeyas. There is also a very cold spring in Shibbu gori, in Suwa, coming from Yatsu dake, much used for skin and urinary diseases.

The interest of the neighbourhood hangs round the celebrated character, Takeda Singeng, the lord of the very extensive and rich country of Kahi in the end of the sixteenth century, when he contended with Nobunanga, Taikosama, and Iyeyas for the chief power of the empire. He was called of the Kai genji line, and the first of the family who came to Kahi was Sinra Saburo, who died in 1175. His eldest son was founder of the Sataki family. The second, called Yoshi kio, and known as Takeda Saburo, from Takeda, a small town near Yanangi sawa, was the first of the Takeda family; so that from Sinra Saburo to the death of Takeda Singeng's son in 1582, the family was settled here for about four hundred and fifty years. In Takeda Singeng's time the province was valued at 240,000 koku. It is now reckoned at 3,600,000.

The Shiro, or castle, recently occupied by the Daimio Assano, and demolished by the present Government, adjoins the town. The Shiro of Singeng (known as Tsutsugi saki, or Azalea point) stood about a mile from Kofu, having behind it at some distance a fine graduated background of enclosing hills, and a wide slope of rich alluvial soil in front of it. The site seemed suitable for a metropolis, and surpassing Nikko in natural grandeur. There are remains of an older Shiro or Yakata farther up the slope, at the foot of the hills, originally occupied

by Singeng. Of Singeng's castle only the Hom maru exists, the ramparts and moat being gradually levelled by weather and farming operations. Prior to the introduction of gunpowder the residences of Daimios were constructed of clay. Taikosama, in the castle of Himeji, was the first to use stone. Before his time they were called Yakata, now Shiro. After the annihilation of the Takeda family the fief was held by Kawajiri, after him by Hirayuwa; subsequently by Hashiba shosho, followed by Kattowo, Tootomi no kami, and after him by Assano, who built the new castle in the town.

When Singeng was a boy he was destined for the priesthood, and was given the Buddhist ecclesiastical name of Singeng, and lived as a pupil and acolyte at Dai senji temple, near Kofu. He was of an ambitious fiery nature, and soon showed that the priesthood was not a congenial occupation by throwing it up, assuming the leadership of some of his father's retainers, putting his father into confinement, and getting rid of his elder brother, and starting on his own account as virtual lord of the province. He is spoken of by the Jesuits as being worse as an opponent from being a Buddhist priest, and seems to have been very cruel. (His full title in the State was Takeda Daizen no daibu, Hara Nobu; his full title in Buddhistic hierarchy was Hosho eeng, ki sang, Singeng.) He killed so many men that he was afraid he would not be allowed to rest in his grave, so he had a stone coffin made to be dropped into Lake Suwa, where it is believed he lies, though his tomb is nominally at Ayrinjio, at the back of Dai senji. He at one time defeated at Mikata ga

hara Iyeyas, who retreated wounded to his castle at Hama matsu. Here Singeng is said to have approached the walls at night, and was fired at, and killed; or, according to some, was wounded, and lingered for three years. However, on the following morning all his forces disappeared from before the castle. He died in 1573, being fifty-three years old. His son, Takeda Katsu yori, continued in arms against Nobunanga and Iyeyas, or probably was driven to it by their determination to acquire his extensive possessions. Distrusting the position of his castle at Kofu, he built one upon a high ridge of rocks overhanging the river about four miles off. But he was driven from this, and taking refuge in the temple of Tenmoku san, he with all his followers committed suicide there.

On the second morning of our stay at Kofu we visited the glen leading up to Mitake, called so from three gods. It was a narrow ravine made by a rift in granite rocks, which rose on either side to a height in some places of several hundred feet; the bottom filled with large rounded masses, which had fallen like boulders as far down as was possible for them, while others, arrested on their descent, overhung or supported the pathway. A good pathway had been recently made up to the very retired village of Ikari mura, at the head of the glen, and was continued farther on to the temple of Mitake, on the high hill, Conposan. The granite formation ceased just below the village, where a confused mass of enormous boulders, almost filling the ravine, seemed to block the village out from the world. Around the village was a good deal of cultivated ground. In the vil-

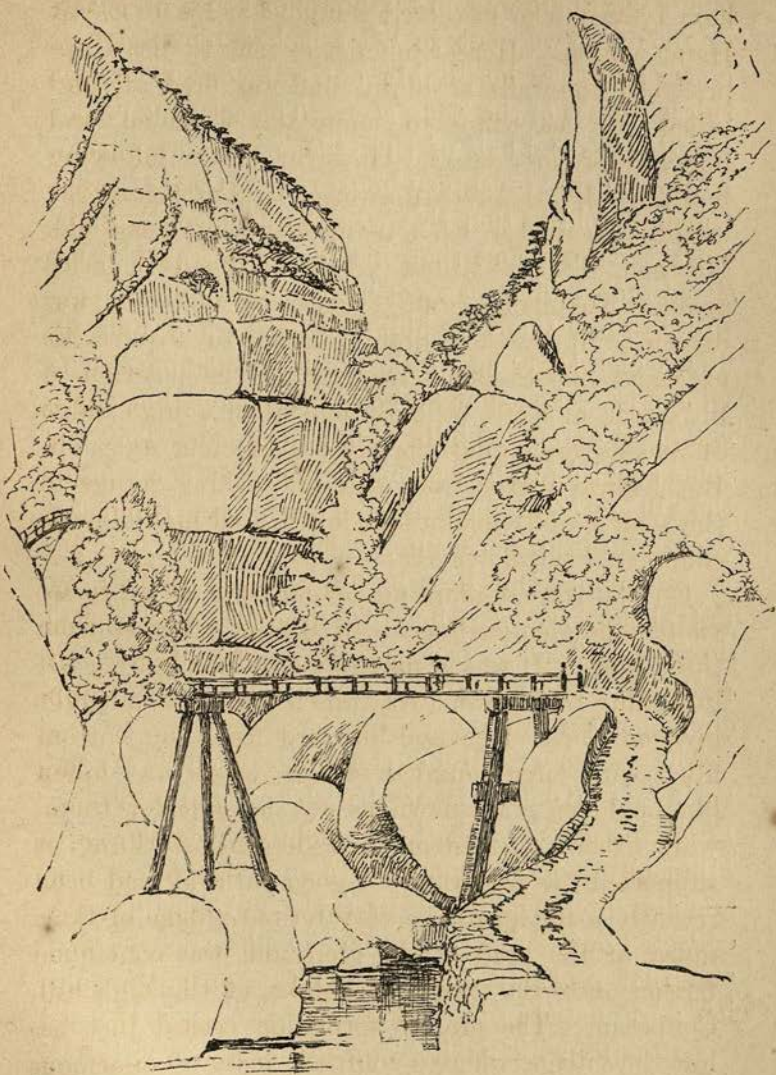


FIG. 19.—ROAD TO MITAKE.

lage itself there was no tea-house or house of entertainment, so we went to what looked like the best house and were hospitably entertained. There are thirty houses of the Zeng sect. The surname of our entertainers and half of the village is Yama gutchi, while there are seventeen houses of the Osada family. Our host told us that this was all included in Singeng's territory, and that his own ancestor had assisted him, killing many of his enemies, and Singeng wrote to him thanking him for what he had done for him, which letter he still has in his possession. The village is reckoned at 33 koku of revenue, but there is a great extent of hill-ground included. There is some shooting to be had about, but only one man in the village can afford to take a licence. Kamoska, deer, wild boar, pheasants, yamadori, and quail are to be found. Our host had never seen a live bear, but about two years before a dead one was washed down the stream. Last year a large wild boar was shot. We watched a man fishing with a silk-worm chrysalis as a bait.

The parish (Kori) on the opposite side of the ravine is Komagori, or parish of the Coreans. Local history says that the name of Komagori, in Musashi province, came from a number of Coreans, —emigrants, not prisoners (in 1799) — who were collected out of different villages and settled in one, and that probably the name in this province may have originated in the same way.

Kurobira, with its hot springs, is above Mitake. About two miles from Kofu, at Yumura, there is a hot spring-water bathing establishment.

We visited the grounds of the castle, which had

been recently taken possession of by Government and demolished. Within the gates small buildings have been erected for making wine and brandy. We were kindly received by the superintending officer of the Yamanashi stores, as they are called, who showed us over the houses, and explained the machinery as well as he could; but after a three years' residence in America, and speaking English well, he had nearly forgotten it all, and told us he was not pleased with his boy, who had, now in America, forgotten all his own language.

He gave us of his different wines to taste, and they were very good, but wanted keeping and proper cellarage, though the old embankment behind his office was most suitable for the purpose; and he said Government had promised to make cellars, but had other things to do with their money at present.

The two difficulties they had chiefly to contend with were the price of bottles, which they cannot yet make satisfactorily, and the difficulty of getting good corks, without which the wine cannot be kept. There is a real cork found in Japan, but it is too firm for use, wanting the quality of elasticity. There was evidently no fault in the grapes or preparation.

Leaving Kofu for the town of Kami no Suwa, we went by carriage towards Lake Suwa, over the ridge dividing the streams of the Fuji Kawa from those of the Tenriugawa, passing on the way the ridge on which Katsu Yori built the castle, and afterwards Shirassu no Matzubara, a long wood of old fir-trees. We reached Kami no Suwa about two

o'clock—an hour when Japanese inns are generally quite empty—and directed our way to the principal inn, to which we had been recommended, the Boutanya, or Peony House. The landlord, however, presented a bold front, and asserted his house was full. Our driver whispered to us that all the inns in the town had agreed to this plan of boycotting foreigners. We might have applied to the police station immediately opposite, but preferred the milder course of trying another house, as it is not very pleasant thrusting one's self on any one, even a public-house, if undesired. We were taken to another, but on inspection, for the first time found ourselves in a really dirty Japanese house, and said it would not do. We walked on to the last house in the town, and there, at the Tomoya, got most comfortably quartered, with a little outer *châlet* to ourselves, and a large, beautifully clear, hot (rather too hot) bath at the foot of the stair. To be sure, it was on the public road, and had only four posts and a roof to keep off the sun; but we got everything we required, with clean nice rooms, and a wide view over the lake and background of mountains from the verandah. The shores of the lake give the impression of shallowness, the flat rice-ground extending far into it with the appearance of gradual encroachment. This has been increased by artificial filling in, and the soil washed down from the hills is continually diminishing the water-space. In addition to these causes, of late years rocks at the outlet in the bed of the Tenriu gawa have been removed, and the water gets away at a lower level. The residence of the Daimio Inaba no kami, said to

have been at one time surrounded by the water of the lake, now stands about three hundred yards from the margin, at least what has been left of it, as the whole space has been levelled and converted into a public garden. Instead of the picturesque shiro of the Daimio there now stands the hideous, white lath-and-plaster school for a thousand children. Both this town and the neighbouring town of Simo no suwa are well supplied with hot water. In a stream issuing in the centre of the town we found the women and girls boiling their vegetables. In some places the hot water and steam came up on putting a stick down three feet into the ground. In the lake are seen the hot springs bubbling up near the shore, and the remains of a pipe for carrying the hot water to the castle was pointed out.

Mr Abe Goro zayay mon, an elderly gentleman, apparently held in great respect, kindly called and constituted himself our guide. By his advice we took a boat to visit the outlet. The boat was constructed simply of planks, and may be correctly described as a coffin with the lid off—and with four persons in it, seemed not unlikely to prove one. It was provokingly leisurely in its motions, and being poled round the lake, took four hours to do what any other boat would have done in one. Upon a little hill to the left bank of the Tenriu gawa issuing from the lake was pointed out to us the remains of the castle of Takegawa (one of Nobunanga's generals), commanding the outlet of the lake. After the late revolution a wooden bridge was put up to connect, for the first time, the opposite sides of the river, showing how the Daimio system tended to

keep back any intercourse between almost contiguous districts, by preventing improvement or extension of roads. This was perhaps more the policy of the executive, the Tokungawa Government, than the wish of the Daimios. Our venerable guide told us that he had in his possession two letters, one from Takeda Singeng, and the other from his father, Nobu Tora, to his own ancestor, ordering him to be on the watch and kill all their enemies in the district.

In the Suwa district, in the beginning of June, all the world was busy preparing the level ground for rice-planting, first by digging, then letting in the water to stand upon the little levelled fields, rising tier above tier; then harrowing with horses, dragging round and round a sort of large comb or rake used perpendicularly; then the men go to the hills and cut twigs and branches with leaves of brushwood, bringing their loads down on carts to be put into the ground as manure, when men, women, and children tramp round the little patches of deep mud, stamping in this manure knee-deep, and a boy seems to finish it off by walking about with small platforms attached to his feet about two feet long by eighteen inches broad.

CHAPTER XII.

NAKASENDO—MIOGI.

LEAVING Kami no Suwa by the good road along the northside of the lake, we struck the Nakasendo, the central road of Japan, at the town of Simo no Suwa, a busy place, full of houses of entertainment, and plentifully supplied with hot water, baths being at nearly all the corners of the streets, apparently put there as a temptation to the weary walker, and for the advantage of gossiping with friends in the street during the operation.

From Simo no Suwa the Nakasendo leads over the hills to Wada, with hilly scenery without wood, reminding one of the south of Scotland. Snow was lying on the highest part of the pass in June, and the stream was evidently raised by snow melting under the hot sun. At Wada, where we were very comfortable, my friend was surprised by being taken aside and asked what "commission" he expected. He asked what was meant by commission, which was an English word. "Oh, all the hotel guides that bring foreigners demand commission of me, and I always like to settle the amount beforehand." "Well, I am not a hotel guide." So we found we

had got into the region of sharks on the trail of foreign travellers, blighting all the pleasures of travelling. Our host was not exorbitant in his general charges, and said he had paid 400 yen of commission during last year.

We passed down the valley by the side of the Yodo gawa, towards the Uyeda silk district, passing the villages of Nangassay and Uno (where Hidetada encountered his father's foe, Ishida Mitzunari, during the Sekinga hara war), receiving an interesting lesson on silk cocoons, and passing Koshi goi with a pretty timber bridge, reached the main road from Uyeda at Tannaka. Proposing to visit some hot springs at Yama no yu, but failing in making an arrangement, we took carriage for Oiwake. The road had recently been made unspeakably bad by repair—*i.e.*, laying down what was intended for new metal, consisting of water-rounded lumps of stone out of the bed of the river. Passing through the Daimio town of Komuro, we reached about dark our destination at Oiwake, noted for having one of the largest tea-houses in the country, with a frontage of one cho, or about a hundred and thirty yards, and, in the olden time, requiring the services of above a hundred servant-girls. However, the glory of the house had departed with the cessation of road-travelling. The mats were old, the partition-paper was torn and dirty; instead of a bright clean girl (of those we saw), we were waited on by a dirty fellow smelling of the stable; and instead of a hundred mousmies, there were a thousand fleas ready to pay us every attention in their own way.

Finding ourselves in the vicinity of the volcano

Assamayama, we proposed to make the ascent of the mountain from this place, Oiwake being recommended as the best starting-point. We could not help observing that the country around had not recovered from the desolating eruptions of last century. The black lava or pumice-like soil everywhere appeared through the scanty grass, and the trees generally were of no great age or size. In the morning we were disappointed by finding the country under a mist and rain; so we, giving up the volcano, started for Miogi san, being told that these hills were well worth a visit. The Nakasendo, after passing the village of Kutsu kake, ascended gradually to the village of Caruizawa, and on the other side was continued down the Usui pass, making a rapid descent to the village of Sakamoto. This had been so trying to the horses, and such an obstacle to travel, that immediately after the recent revolution the people of Sinano subscribed for the purpose of laying down a better road. This was carried across a level marshy piece of ground, which recalled to us the draining of this province by Hanaï in the time of Iyeyas, mentioned before. At the head of the pass we found a posting station, and were transferred to another carriage. This new road has been cut through dense wood, out of the side of the hill, by much blasting and pickaxe work, being carried on a gradual gradient, and opening out splendid views of wood scenery at every turn, but unfortunately very much concealed by the mist and rain. Our driver told us that the length of the new road is four ri twenty-five cho, or nearly ten miles, and that there are two hundred and twenty-eight sharp turns in it.

It has taken seventeen months to complete, and has cost about 80,000 dollars.

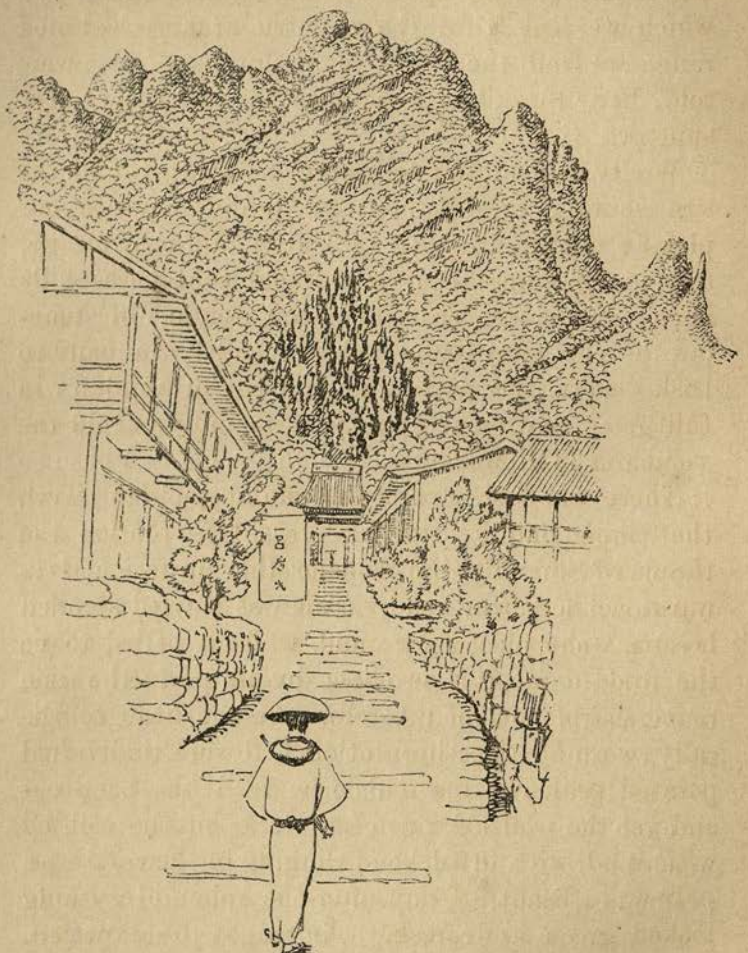


FIG. 20.—MIOGI.

Passing Saka moto, at the foot of the Usui pass, we pushed on to Matsuida, the village nearest to the

Miogi hills; where, after the wet disagreeable day, we had the pleasure of being ushered into a charming room opening upon a pretty little garden, from which we had a full view of the strange serrated range we had come to visit. Our room, we were told, had been lately occupied by the Prince Arisungawa.

We awoke on the following morning to find the sun shining brightly on the peaks opposite our pleasant quarters, and we started at once for the temple, crossing the river on a plank-bridge used by horses and carts, the piers being formed of stones out of the river-bed, enclosed loosely in bamboo basket-work, the path passing through mulberry in full green leaf, which was being rapidly cut for the voracious little workers.

There was both a prettiness and a grandeur about the temple and its surroundings. The thickness of the wood covering the slope leading up to it gave a warm richness, while the view as we slowly ascended became wider and wider; and in front of us, above the wooded slope, rose these quaint pointed rocks, rising sharply out of a totally different bed geologically, worn by the action of time to such individual pointed peaks as for one to be called the Candle—and yet the peaks are not bare rock, but are clothed with wood, with brushwood clinging to the very tops.

It was a beautiful day after the rain; everything looked green and fresh. As might be expected, Miogi has been known as a place of worship from the most remote times; indeed it is a place almost to create a worship, if none previously existed. The history of the temple narrates that the first saint

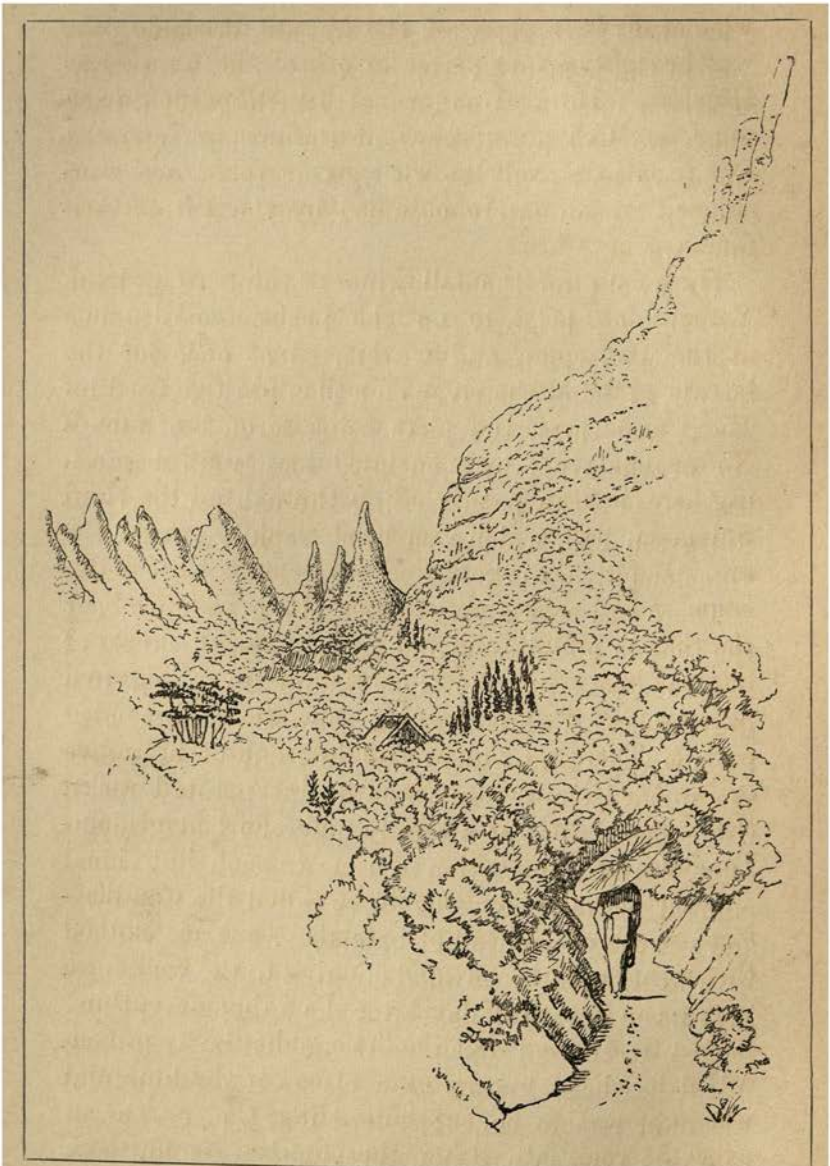


FIG. 21.—PATH TO MIOGISAN.

who made it a place of retreat was Hoshobo, who was brought up as priest in one of the temples on Hiyeisan. He had as one of his followers Sungawara no Michizane, known ever since as Tenmang, Dai ji sai, the well-known saint, revered and worshipped in all the schools of Japan, much as Confucius is in China.

Hoshobo raised a small shrine to the great general, Yamato daki no mikoto, which was originally known as the Haku oonzan, or white cloud hill, but the beauty of the situation and outline led the name of Miogi to be preferred. At the time of the wars of Nobunanga there were several large temples standing here, but these were all destroyed, and the third Shiogoon, Iyaymitzu, replaced them as they now are. Before the revolution the temple had an income of 350 koku per annum. It is now held by the Sintoo priests, and has no permanent revenue; but the attendant told us that about a hundred persons visit it daily, leaving alms and gifts to support it. There are representations of three divinities or saints,—the warrior Yamato daki no mikoto in the centre, with Hoshobo on his left hand, and Tenmang on his right.

After ascending a long flight of steps to the platform on which the temple stands, there is seen on the right a small temple, Yo zan, or Keiko no yashiro, in honour of Keiko, god of the silk culture. At the time of our visit the little god, about eighteen inches in height, was set out in front of the altar, and was supposed to be superintending the worms all over the country. After the cocoons are finished, all the farmers from the surrounding country will

FIG. 22.—MIOGI.

come here to worship and return thanks for his goodness to them. The principal temple is not large, but is in good repair, brilliant with gilding, and with some good carving.

High up on the slope-face, and conspicuous in the midst of the wood, is a large white representation of the Chinese character for "great" Tai. This is said to be a framework not painted white, but covered with the collected results of the religious or superstitious custom of spitting paper at the two Nio, or guardian figures at the gate. The

whole site of the temple may be called magnificent, with tall trees, rocks, and peaks towering high above, and almost overhanging the temple.

The scene from the gateway on the fine morning, looking over the wide valley of the Tonegawa, and embracing Akangi, Haruna, Nikko, and Nantaizan on the left, and the Chikibu hills of Musashi on the right, was very pleasing.

In the small town of Matsuida, lying below us, the Daimio's family had always prohibited houses of prostitution; so that the evil had taken refuge, as it generally seems to do, under the shadow of the Buddhist temple, and in the hamlet of Miogi matchi adjoining. Behind the temple, rising out of the other younger trees, are seven large cryptomerias, known as the Miogi no Stchi hon sugi (the seven sugi-trees of Miogi), in connection with which we were told there is a Buddhist idea that every man in this world must be represented by one of seven sugi-trees—"Yo no naka wa dare demo stchi hon sugi;" but the medium of communicating ideas between myself and guide was too shallow for my venturing into such deep water.

Altogether the visit to Miogi was very satisfactory, and well worth the trouble. The pretty little garden before us at Matsuida, naturally led to conversation about gardens. In Japan there are illustrated books upon every practical subject, from illustrated dictionaries of language to books of models of houses. There are historical maps giving the divisions of the country from the earliest periods, and similar maps of China. In the books of models of houses every page unfolds, to show the dimen-

sions of floor and roof, and relations of the partitions. In books for tea-parties the measurement of every room and article is noted, the forms of the rooms and mats, the position of the ornaments and fire-places. There are books of dress and colours for men and for women, and suitable colours for each. There are books for swords and spears and armour; books of the Mikado's silk dresses, and those of the Kuges and ladies of the Court; books of architecture of temples, and books of games, and among all subjects books for laying down gardens.

The Japanese regard a man as educated and *comme il faut* as he knows about gardens, and a man can soon show himself as uneducated by his want of taste and information as to the etiquette of gardens. Consequently they look upon all the things foreigners call gardens as wanting in the very first elements of taste. But there are gardens and gardens, from the little patch of ground which we are now admiring to the extensive acres of Mito's gardens or grounds, as we would call it, in Tokio, now known as the Arsenal, but the greater part of which is allowed to remain as it was before the revolution, and which, after all, has somewhat of a European air about it, reminding one a little of the grounds about the Trianon at Versailles.

The art of making gardens, and laying them out, as well as tea-drinking parties, is all carried out under rules laid down by Higashi yama Yoshi massa, commonly called Higashi dono, who lived about the end of the fourteenth century, in the time of Ashikaga, known as Muro matchi dono. Before his time there were no rules or regulated taste as to houses,

gardens, bronzes, lacquer-work, or kakemono (hanging pictures): of these last there was almost nothing except the Mandara paintings in Hindoo style, of hundreds of divinities, minutely drawn and stiffly painted. It is not very certain about what time paper was invented, but there have been found pieces wrapped round little figures, which are supposed to have been placed in the interior of idols at an early date, and there are engravings of writing materials, ink, stones, and pencils of Imay dono, and others, said to be preserved at the temple of Horiuji, near Tatta, as well as representations of books written on bamboo. These are, perhaps, the so-called papyri recently found there. There are also pieces of lacquer attributed to a date anterior to Ashikanga; and if the armour now preserved and shown in Narra as that of Yoshitzune really belonged to him, it cannot be surpassed in workmanship in the present day either in Europe or Japan. The researches recently made into tombs have revealed to us that working in metal was practised as a fine art in Japan long before the time of Ashikanga. The etiquette and customs of the tea-parties were further improved on by Rikiu, a gentleman of great taste, in the time of Taiko-sama; and Ongasawara, Imagawa, and Isse followed Rikiu in perfecting the customs. This national code of etiquette and manners is known as Shorei, or Yuwa Shoku, or Kojitsu, and Siki bu rio, but is now commonly called in Tokio, Shitsu ke gata, and all the rules of politeness are at the present day taught in the public schools. These take account of what we, with our school boards, may think very small matters, such as rules for where a gentleman is to

sit when he calls on a lady; how to place the hands when kneeling, a boy placing his thumbs inwards and a girl hers outwards; how to present a tray; how to blow one's nose: so that every one is supposed or taught to know how to act under all circumstances.

The garden (Niwa) in this land of sunshine, in summer, seems to be regarded as an outer reception or drawing room of the house, and as such, was the introductory passage to the Cha seki, or room for tea-parties (nine feet by six or nine), to which a few select friends of the host were invited to discuss a piece of china, or bronze, or lacquer, or a new specimen of a plant, or to sow the seeds of a political plot, as these gatherings may have been ostensibly for the expression of an opinion on a new sample of tea from Uji, but the conversation must have often diverged into more serious subjects.

The gate from the public roads generally opened on to a pathway of large stones half buried in the soil, leading to a small shed or open room (matchi ai), where the guests sit down and wait. From the house another similar path of stones meets the first, close to the waiting-room, and at the point of meeting are two large stones, the one on which the host stands (tayshi ishi), and the other on which stands the guest (kiaku ishi). These stones have sometimes names given them drawn from Buddhist history or ceremonies, and are at times laid down at very considerable expense.

In the inner garden, other walks, on similar stepping-stones (tobi ishi), lead to the toro or stone lantern, to the well, to the shrine, or to any pretty

points of view; and the stone at the verandah of the house is generally larger and flatter, and is called the "shoe-taking-off stone."

Following this pathway, the guest arrives at the verandah entrance to the little tea-room. This room is always entered, as mentioned before in regard to cabins, by one of those low doors, about three feet high, peculiar to Japan, but which offer no difficulty to a native accustomed to bending his body. From this creeping mode of entrance it is called Nijiri, or Angari mon.

Gardens are either Ko niwa or Hiro niwa, small or extensive, called also Ura and omotte, inner and outer. The Hiro niwa is supposed to cover a considerable space of ground, such as that of Mito or Kanga in Tokio.

Every garden must have a stone lantern (toro) in it. If there is a garden without a toro, it is said to be like a house without a pretty woman in it, having no brightness. It is said, "Toro wa niwa no bijin" ("The toro is the beautiful woman of the garden"). If no toro, "Itsukushi onago arimashen" ("The pretty woman is wanting"). There ought to be four individual trees, called collectively "shi tenno"—the fir, the maple, the holly, and the hiba. Then there must be a little rising ground or hillock, Tsuki yama; and on this there ought to be certain trees, as a king, a queen, a son, a daughter, and a minister. Besides these there ought to be dwarf trees, or sna dome, or azaleas. There should be a well in the garden with a roof over it. The paths are generally made of large stones or rounded gravel sunk in the ground. These stones (Yaku ishi or tobi ishi) should

be of a particular shape, in some places of a certain number, and laid in a way that every stranger will know to where they lead. I saw one such stone placed as a stepping-stone from the front to the back shop in Kobe, and which the owner told me cost him 200 yen, about £30, and from the size of the stone it seemed very possible.

There is generally a temple or shrine, large or small, in every garden, at which the inmates or guests may worship; and invariably a templum Cloacinæ, which indeed, in many instances, seems to be the principal feature of the garden, a prominent exposure and tasteful concealment of the temple being the object aimed at. Stepping-stones lead to it, a high neatly made fence indicates its position and conceals it. The height of art here is to conceal the art.

In the garden before us there generally were perched on the toro a cock and hen. The cock had a very musical pleasant crow. I proposed to buy it, but they would not part with it, as they said it always awakened the house at the right time. If a cock crows before 2 A.M., or soon after sunset, it is generally killed at once, as it presages the burning of the house. Cocks in China almost invariably crow exactly at midnight. This brought on a conversation about fowls.

The *Tomaru* are very large, with large comb and tail, and generally black and white.

Ohiki—large birds, crest small, and tail very trailing. The birds in Tosa province, with tails twelve to fourteen feet long, are from this breed. The Daimio encouraged their rearing for a finish to his

long official spears. The birds are said to be kept on a perch twelve to fourteen feet high, and never allowed to leave the spot.

Shamino are fighting cocks and fowls, called from Siam, whence they came originally. They are said to be the best for the table. The bones are small, but carry plenty of muscle, and the hens are good mothers.

Kukeeng lay large eggs, but the meat is tasteless. They resemble the Shanghai fowls.

Shokoku.—Of different colours, white, black, red, and yellow; crest and tail fine.

Ji tori.—Birds of the country, common fowls. Nearly all the fowls in the market are of this kind.

Ainoko.—Cross-birds.

Okokke have black bones. Good layers; are good mothers, and much used for hatching other eggs, as peacocks, storks, &c.

Rankei.—Said to come from Rangoon, with a crown of feathers on the head. Thought not good for the table.

Chabbo.—Small bantams, of which there are two kinds, one smaller than the other.

The women of Owari have the reputation of a wonderful knack and intelligence in bringing up all sorts of tender animals—fowls, canaries, little dogs, &c.

CHAPTER XIII.

ASSAMAYAMA.

THE weather having changed to bright sunshine, in which we distinctly saw the top of Assamayama, and the clouds of smoke issuing from it, induced us to retrace our steps in the hope of seeing the road to more advantage, and getting the opportunity of ascending the mountain. At Saka moto, the commencement of the twelve-mile ascent, we had to take another basha or waggonette. On inspection of the vehicle, we came to the conclusion that a line must be drawn somewhere hereabouts, and we did draw it at this carriage and its appointments. The men in charge affected to be surprised that we objected to one of the traces being a thin piece of rope not thicker than one's little finger, the other being a piece of telegraph wire attached to the bar by rice-straw rope; the wheels falling to pieces, and the linch-pins fastened by rice-straw twisted round them; the break acting only when an old straw horse-shoe was thrust between the skid and the wheel; a sore on the horse's back, concealed by a straw shoe under the saddle; and two boys of fifteen as driver and guard (the Government insists on two with each conveyance on a dangerous road). I com-

plained to the police, who are everywhere in Japan, and, without loss of time or talk, another suitable in every respect was turned out in ten minutes, with a capital driver. We heard that a general inspection was made next day, and all the old conveyances were ordered off and new ones put on. In these carriages the boy behind is provided with a small tooting-trumpet to warn other travellers on the road, and seemed to have orders to blow vigorously and continually; but we chaffed him about being caught napping at the very time he was wanted—so once, when my head was turned, the young rogue applied the trumpet to my ear and blew a blast that nearly broke the tympanum, which he looked on as a capital joke.

We had a fine day to see the beauties of this new road, which was being rapidly settled, every coign of vantage being taken possession of by a tea-house, and surrounded by the horses (always males in this part of the country) waiting till their attendants had drunk their tea and finished their flirtation with the tidy mousmies.

Reaching Kutsukakke in the evening, we engaged two ponies to take us to the foot of the mountain, a distance of five miles. They proved of little use. The one I rode wished to fight every horse within sight or hearing, and finished by coming down on both knees at once—and, strange to say, I and the saddle, though only laid on its back without girths, remained *in situ*, and he got up directly; but I had had enough of him, and dismounted.

I had not made any particular inquiries as to the height of Assamayama. I had no information as to

the ascent. I only saw before me a rounded hill of about three thousand to four thousand feet high, with probably a path up the greater part of it, and numerous streams of water to quench our thirst. Getting over the five or six miles to the foot of the ascent, the hill looked more of a mountain; but we started with a guide, a strapping young fellow with long sinewy legs, and no body to speak of. The first part of the ascent was over a deep bed of loosely aggregated pumice-stone, exceedingly unpleasant and trying to walk upon, and I set off with a burst to get over this part of the hill, and found it rather hot work; so I called a halt, and we sat down to eat our lunch. What it consisted of I did not know, and was surprised that our host had thought of sending it; but when one of the first things produced was a bottle of water, I thought it looked ominous, and, feeling already rather parched, asked for some. The attendant handing it to me let it fall out of his fingers, and the water was gone. However, I felt perfectly sure there must be plenty more on a hill like this, and started again, still over the loose pumice-stone, and keeping in sight the long legs, which seemed to scorn the steepness. I was told that from a certain point, which we could see, there was a fine view. In vain I looked for a trickle of water, as I toiled up, the loose pumice-stone ever giving way under my feet. Arriving at the point, we could see nothing; a haze covered the low country. I was now alone, with the sinewy legs skipping up before me; but toiled on, thrusting at every step the loose pumice away down behind me, scanning every hollow for a drop of water, until at last I did reach

what had appeared to be the summit. I found it was the lower margin of the old crater, with about two or three acres of snow in a shallow hollow. It was from this that the fearful eruption detailed by Titsingh issued. The pumice here was hot, and jets of steam were issuing at many points of the ridge. I lay down and tried to ascertain from the guide how long it would take me to get over what remained. I felt very doubtful of the propriety of ascending any farther, as in fact the pumice lay to the very top, and between my exertions and the rarity of the air, I was nearly pumped out. I was deceived in the distance, for, thinking it would possibly take me an hour, I was on the top in fifteen minutes. Unfortunately, by this time the haze was so thick that there was no view of the country, so I turned to what I had really come to see—the crater. A loud roaring noise was heard, recurring, like the heart-beat, at regular intervals, and great masses of white smoke issued from the ground in front of me, rolling up and expanding into round clouds, which were swept away by the wind in a long white stratum to the leeward of the summit. Going to the edge, I looked into a hole that reminded me of Craigleith Quarry, near Edinburgh, but narrowing the deeper it was looked into; and standing on the margin, I tried to penetrate the thick volume of smoke, and listened to the roar coming from the abyss before me. One could almost think the mountain was alive and this was the breathing throat. As the smoke occasionally cleared away, one could see far down great gushes of yellow water, as if at each pulsation it were squeezed out of the sides, and pour-

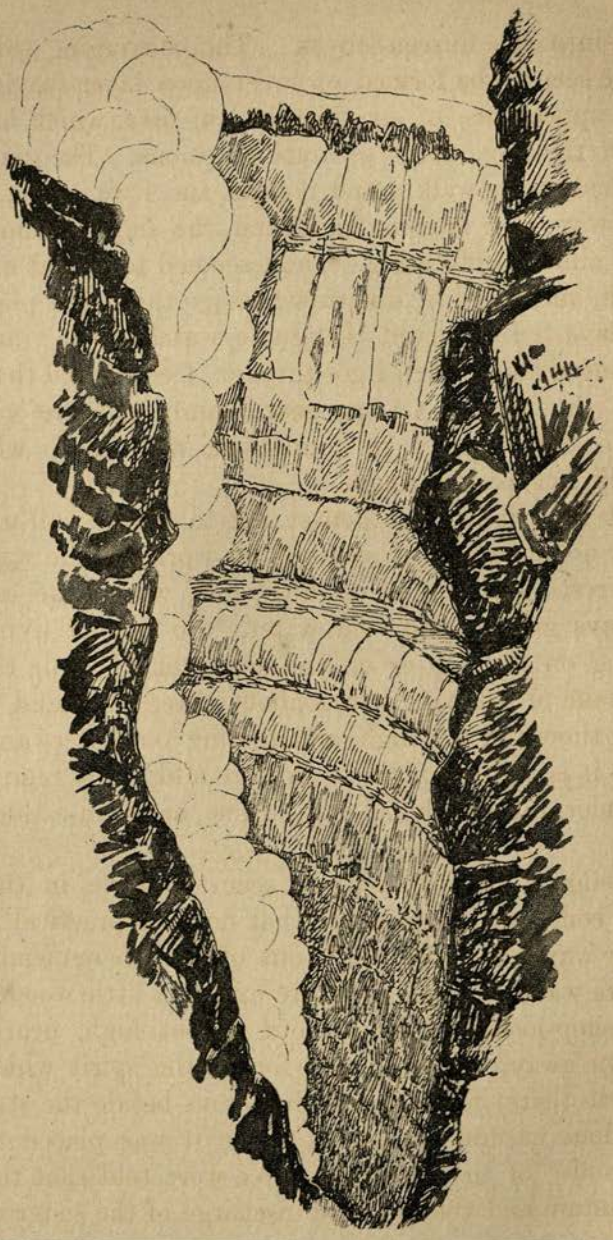


FIG 23.—CRATER ON ASSAMAYAMA.

ing into the unseen abyss. The converging sides were seen to be formed of layer upon layer (having the appearance of stratification) of lava, which had been thrown out at separate eruptions. The guide wished me to walk round the top, and I went part of the way. In crossing the cloud, the sulphur smoke was almost suffocating. There seemed to be but one path, and it led by a narrow passage through a piece of lava. I observed the guide watched me; and giving a laugh when I got through, I concluded that, like the Maiden Craigs, near Dumfries, there was some deep legend in connection with those who could not pass through.

It is a dreary but honest hill to ascend; all ups and no downs, good steady knee-work all the way. No resting-places, as on Fusiyama, where one can always get tea and cold water. No sign of living being on the top or on the sides; and I made the mistake of believing it was about three thousand to four thousand feet high, and finding out afterwards that it is eight thousand. And to add to my regret, the morning, which had opened fine, ended in a thick haze.

Religion and superstition seem to have in this case come to an agreement that nothing practical in their way was to be made out of the phenomenon. There was no temple or figure except a little wooden toy-shop-looking shrine about a foot high, nearly blown away, which (if one forgot the spirit which put it there) looked quite ludicrous beside the stupendous natural operations which it was placed to patronise or to consecrate. We were told that the mountain and volcano were in charge of the sister of

the goddess of Fusiyama, and we concluded that since the withdrawal of the endowment she had left the hill to take care of itself. Previous to the revolution the mountain was under the charge of the temple of Shinrakuji at Komuro, and had an endowment of 83 koku annually; but this has been abolished by Government, and the hill left out in the cold. Running fast down the hill took me an hour and a half, and it was then only that I realised what a height the mountain is. At the foot of the mountain the larch has been introduced and planted sparsely, and seems to thrive well on the lava soil. Had it been planted more closely, it might have covered half the hill and been a large source of profit by this time.

Titsingh says, from information, that on the 1st of August 1783 there were heard tremendous noises, shocks of earthquake, each more violent than the other, till flames burst out from the summit, followed by a tremendous eruption of sand and stones, everything being in broad day enveloped in profound darkness. Mid-day was not to be distinguished from the darkest night, the flames alone casting a lurid light. The villages were set on fire, flames bursting from the earth. The inhabitants tried to flee, but were caught in the chasms of the earth, and in one moment a great number were swallowed up and burnt. The effects were perceptible for twenty and thirty leagues. The rivers were arrested in their course and boiled up, others were dried up; a torrent of sulphur mixed with rocks rushed over the Gemba district in Joshiu, swelling the river, inundating the country. The number of persons who

perished was immense. The devastation occupied a tract of thirty leagues. Fifty-seven houses of Missima were swallowed up, others were covered up by mud; many others, with their inhabitants, were swept away.

My native friend had recently visited the volcano of Oshima in the bay of Yedo, and several of the islands to the south of Awa, of which visit he gave me the following notes.

Leaving Miura misaki at midnight, we were landed on the volcanic island of Oshima at 7.30 A.M. In the village of Ni i shima the women are generally handsome, but this is frequently the impression after being sea-sick, and depends a good deal on circumstances. Previous to the late revolution there was a considerable number of oxen and goats pastured upon the island; but when the Government was overturned, the animals were looked upon as members of it, and were killed by the people. In other places the populace were actuated by similar feelings, as in Aidzu and Yonesawa, where there were many wax and lac trees, which were guarded by the Daimios as their own property, and were now and then the cause of trouble to the country-people and smaller farmers; so when the people found their opportunity, they cut them all down. The harbour of Habu was the result of an earthquake about fifty years ago. The ascent to the crater of the island is very gradual, and can be made on a pony by a well-marked path.

In the island of Miakejima there are still wild oxen of a small breed. The natives learn the knack of throwing a cloth over the head of a bull and

throwing him by his horns. In Mine oka, a town of Awa, white cows were kept to supply the Shiogoon with milk at certain times.

In Iwoga shima, one of the southern islands, the men generally have blue eyes and a foreign appearance.

Up to the revolution there were men living on the "seven islands" who had been sent there as criminals. The islands of the south-east coast are called the seven islands, and are—(1) Oshima; (2) Toshima; (3) Mijima; (4) Sikinejima; (5) Kowodzu sima; (6) Miake sima; (7) Mikura; and Hatchijo, about seventy ri or a hundred and eighty miles from Mikura.

Of these, Nos. 3 and 4 are said to have been at one time one, having been separated into two by an earthquake. They are now fifteen cho, upwards of a mile apart. Mijima is hilly. Sikine is low and level, and has a small round harbour with water to float junks of 500 koku. There are hot springs and baths on these two islands, and they, with Mikura, are known for their excellent boxwood and camellia-seed oil, much used by Japanese ladies for their hair, and the boxwood for wood-engraving and combs. There were formerly convicts living on some of these islands, chiefly upon Hatchijo; but after the revolution they all left, though some having wives and children have since returned. In all these islands the inhabitants are very poor, and drink saki only on festival days.

The Japanese seem seldom to wantonly kill animals for sport or because the animals come in their way and they have nothing else to do. They will never

assist in the killing of a snake; they will look on, but take no part in it. This is possibly from the Buddhistic teaching, and partly from the prevalent idea that each animal is consecrated to the service of some divinity. Snakes are worshipped all over Japan. Fuku no kami is the god of snakes and of rats, and snakes act as the servants of Benten, Queen of Heaven. Rats are the attendants of Dai koku; centipedes of Bishamon. The fox is servitor of Inari sama, the god of rice, and of Idzuna Gongen. The dove is the attendant of Hatchi mang, god of war. The dog the servant of Mitsu mine, a mountain in Mushashi, near Chikibu; the cock, of Shimmei; frogs, of Gamma.

The Chinese character for Japan in Wa koku is very similar to that in Wei jin, meaning "pigmies" or "dwarfs," and has been used by the Chinese for a very long time. It is pronounced by the Japanese "Isomboshi," and was considered by them a complimentary epithet; but they have come to know the meaning attached to it by the Chinese as a kind of nickname, and they now regard it as an insult. The Japanese use as a nickname to the Chinese in Yedo the words "Chang chang," which the latter regard very much in the same light as the former do the use of Isomboshi. The Chinese are very fond of showing their superiority to every one else by using to all outside the "Flowery Land" the designation of Ee or I, which is equivalent to the Greek Barbarian, and though originally denoting nations ten thousand ri distant from the Court, has come to denote contempt shown to the people so addressed. It is the first syllable in the word Yezo and Yebisu,

and has been prohibited by the British Government in all diplomatic communications. Yet the Chinese Consul has the conceit to put up an offensive notice outside his office in Tokio, using the word "Eeko," classing all other nations under the heading of barbarians, and does not call Tokio by the name that the Japanese Government have given to it, but that of Tsukiji, or "filled-in ground."

CHAPTER XIV.

KOBE—ARIMA.

So far as can be gathered from the letters of the Jesuits, it would appear that the town of Sakkye was in the sixteenth century the southern port of Miako and Osaka for all junks or ships of any size. It is described as "the richest and strongest hold in all Japan. The riches proceed from a general commerce with all the East, but both nature and art contribute to its strength; for on one side it is surrounded by the sea with a bold and open port, on the other it is lined with deep ditches of water of a most incredible depth. In Sakkye there never happens the least disorder, for every street being shut up on either side with a strong gate, upon the least noise of a tumult they secure the gates, and the commissary immediately proceeds against the authors of these disorders; but within less than a stone's-cast of the walls, they do nothing but murder and cut one another's throats."

This fine harbour was unintentionally destroyed and rendered useless by an engineering experiment, carried out probably under the idea of improving and deepening it.

The Yamato gawa (or river) ran formerly in a

northerly direction on the east side of the castle of Osaka, where it joined the Kawadsi gawa, and it turned west and joined the Yodo gawa, becoming below the Kizu gawa, the river of Ozaka. When Taikosama was in power he ordered a direct communication to be cut, at the village of Funadzu, between the Yamato river and the sea at Sakkye; and ever since the river has been diverted into the harbour of Sakkye, and the result has been that the harbour has been filled up, and rendered useless for ships of even moderate size. There was up to the time of making this cut no stream of any size falling into the sea at Sakkye, and probably the harbour was kept deep by a constant swirl of the tide in the bay. However, the consequence has been that as a port it is now useless.

When Osaka was opened to foreign trade, and Sakkye turned out to be useless as a harbour, it was found impossible to take foreign vessels into the river Adji-kawa, and Hiogo was fixed upon as the port for the central provinces of Japan; but Hiogo being already occupied by a wealthy and busy population, the adjoining sea-margin was appropriated by the name of Kobe. The whole of the shore from Akashi beyond Hiogo eastward to the river of Osaka gives the impression of great washing down from the range of hills lying immediately to the back. Long spits of sand stretch into the sea, and were it not for the strong scour of the tide the whole bay looks as if it would long ago have been filled up. The bay, indeed, is almost a lake between the angle into which the great river falls and the island of Awadsi, and there must be a great scour

of the inland sea to carry off the alluvium of the rivers falling into this confined space.

The old name of Kobe was Hanakuma, or margin of flowers, or the idea of "the edge of the rainbow." But the place has nothing of interest in itself, except the pretty waterfalls of Nunobiki, somewhat despised by the foreign residents, but which would make the fortune of any corner of England; the temple of Maya, mother of Shakyamuni (from whose side he was cut out), standing on the top of the hills to the back of the town; and a drive to the old Daimio castle of Akashi, passing the most historically interesting neighbourhood of Suma and Itchi no tanni. Here Antoku tenwo built a palace, and here the general, Kumagai, after deliberation, cut off the head of the boy Atsumori his prisoner, and was immediately filled with remorse at what he had done, and devoted himself to priesthood and prayer for the remainder of his life. The story is that the body of the boy was buried here, and the head taken to Miako and buried at the temple of Kurodani. In reference to the decapitation of enemies, many who have seen Japanese chessboards may not have observed that there is always a peculiar square piece cut in the under surface, leaving a flattish cone. This was first made for the purpose of placing the head of a foe or criminal before the superior officer for his inspection.

The ruins of the castle of Akashi still remain, so far showing what these Daimio strongholds were. It was frequently mixed up with the disturbances of the sixteenth century, and the history of this castle at that time shows what a transitory hold

a Daimio had of his possessions; and it is interesting to look at the historical maps of Japan, and see how frequently the great families changed their domains during the wars of the fifteenth and sixteenth centuries. It seems to have at one time belonged to a family of the name of Besho.

Afterwards it fell into the hands of Kuroda, Kahi no kami, naga oka (son of Simon Condera of the History of the Church).

In 1617 it belonged to Ongasawara, ookon no Shogen, Tadazamme (Don Justo of the Jesuits).

In 1622, Matsu daira, Tanba no kami, was in occupation.

In 1641, O Kubo, Kanga no kami, Tada suyay, was Daimio (he afterwards returned to Odawara).

In 1649 it was held by Matsu daira, Yamashiro no kami.

It was in 1682 held by Honda, Idzumo no kami.

In 1684, Matsu daira, Wakasa no kami (now Aki), and his descendant, Matsu daira, Hiobu no tayu, held it till the revolution, showing how peaceful comparatively the country had been since the settlement by the Tokungawa family.

The fief of Hikone was held continuously by the Ii family since 1604 down to the revolution.

Kameyama, formerly the shiro of Akitchi, mitzu hide (the traitor), was in 1580, after his death, given to Mayedda, afterwards "Kanga."

In 1605, Sekigutchi was in it.

In 1621, Matsu daira, Ookon no shogen.

In 1632, Sunganuma, Oribe no sho.

In 1648, Matsu daira, Iga no kami.

In 1684, Koozay, Idzumo no kami.

In 1697, Inooya, Yamato no kami.

In 1702, Awoyama, Inaba no kami

In 1748, Matsu daira, Kii no kami, and his family held it till the revolution.

These frequent changes show how uncertain a hold these lords had of their possessions. They were put in as hereditary magistrates, and allowed to get what personal influence they could; but there seemed to be no idea of proprietorship in the land as with us, and the holder was not allowed to increase the land in his occupation by marriage or purchase, or to diminish it by sale. He and his heirs held it in trust, and were bound to provide for so many men to act as soldiers; and as to his fidelity, the State did not trust him, but looked after that itself, by keeping his wife and family at Yedo, and forcing him to pay visits to the Court at fixed times.

The pay of Samurai was generally about 200 koku a-year, with house and garden. Under them Ashigaru (foot-soldiers), sometimes called half Samurai, received pay down to 50 koku. These were not allowed to sit in the same room with Samurai; to this day the Samurai speak very sternly to farmers and others, and often cause disturbance.

Towards the end of his life, the great Kiomori, who shaved his head, and renounced the world at fifty-one, and died at sixty-four, lived in a palace he built for himself at Fukuwara, near Hiogo, his daughter's son, Antoku tenwo, the Mikado, living at Suma no dairi, near Itchi tanni, about five miles to the west, on the road to Akashi. Here some of the most noted events in Japanese history took place. Here took place the attack and burning of this palace

by Yoshitzune, who by night came over the pass in the hills, Tekkai ga mine, led by Washi no Saburo, and with a strong force drove out the Heki party; the subsequent murder of the young lad Atsumori by Kumagai, his remorse, the flight of Antoku and his party to Yashima on Sikoku; the shooting of the fan with an arrow by Nassu Yoiki, rivalling William Tell or Robin Hood. In Fukuwara or Hiogo, in the courtyard of a small temple on Tsuki jima, is shown (by notification of the Government) the tombs of Gijio and Giwo, two sisters, concubines of Kiomori. After a time he seemed to have tired of them, and Hotoke Gozen, a beautiful singing-girl, was preferred. The two sisters went to a temple near Arashi yama to devote themselves to a religious life, but their alleged rival, Hotoke, would not stay behind, but insisted on leaving the flesh-pots and going to serve them. In the same court, also by Government notice, is shown the tomb of Matsuwo, the lad who was buried alive to propitiate the powers of the sea opposed to the encroachment. The monument raised to the memory of Kiomori stands on a little elevation by the roadside, a small pagoda of thirteen flat stones. When one compares this monument and others to noted men in Japanese history, with those raised in honour of the men of the late dynasty—Iyeyas, Iyaymitzu, in Nikko and elsewhere—one does not wonder that jealousy existed in the minds of many at the distinction that this monument of Kiomori, one of the greatest men of Japan, should be a small stone pillar. That the tomb of Yoritomo should be uncertain, that of Jinmu a myth, that of Nobunanga, at Azutchi, without a name, that of Tai-

kosama, burnt by Itakura to please the Tokungawa family, and to see every member of that family lying in grandeur unparalleled, it is no wonder if the new Government were even with difficulty prevailed upon by foreign ministers to leave them as works of art undestroyed.

On the other side of the road is a small mound. There was a tradition that within this mound were hidden all the armour and arms of the retainers of Kiomori. During the late revolution, when people did as they pleased, a party of men determined to verify or disprove the tradition, and opened the mound. The tradition was ascertained to be true, and a quantity of arms were found and carried away. A few days after, so many of those who were engaged in the examination were taken ill (some having died) that the relics were all put back, and the mound covered over them again, to remain until a railway contractor or road-surveyor comes that way.

Between Kobe and Ozaka, the district known as Nada is celebrated for its saki, Nishi no mia being the headquarters of this distillation. The water is supposed to be the cause of its excellence, and is carried to many distilleries round about. However, it is possible it may be something else, as for long the saki of Itami, the town of the father of the Christian General Konishi, Setsu no kami, and where he made his fortune, was considered best.

There are many nurseries of young plants about Kobe, where rearing and grafting and dwarfing of plants is largely carried on. They say here that if you will give them a leaf they will produce a tree to you.

My friend Sadajiro tells me that in his youth saki, which costs now 40 to 50 cents, was worth 1¾ cents a box, or gallon, and in his father's youth it was 1 cent for three gallons.

It was amusing to watch the games of the boys, always adepts at top-spinning of all kinds. The spinning-tops in use at present at Kobe being conical shells filled with clay, an old mat was put on an empty box so as to be concave, and these shells were spun with great vigour and skill, after one another, the one that knocked the other out winning.

The natural hot spring nearest to Kobe was, we found, at Arima, on the north side of the high range of hills forming the background to the town. In this district the rice is all hung to ripen. In some parts of the country poles are fixed round the fields to hang the rice crop upon. Here we saw the smaller fir-trees festooned with the rice crop hanging from the branches, and their branches lopped so as to be useful in this way. The road on nearing the village was lined with split bamboo exposed to the sun to season it for the basket-making, which is one of the staple manufactures of the village.

The old name of Arima was Yuyama ("the hill of hot water"), and it is said to have been the first place where these hot springs were used therapeutically. The *raison d'être* of the village is the hot spring which rises out of the ground at the bottom of a nest of hills. Enterprising speculators have seen it their interest to build houses of entertainment, and put up these as near the springs as pos-

sible, so that the streets or alleys are very narrow, and the houses high and clustered together so thickly as to afford only sufficient width to pass from each to the spring.

In the time of Jomei tenwo, 629 A.D., his wife having no child came to Arima, from which it would appear it had some credit before that time. However, the result was that a child was born, afterwards called Arima no Oji. In 646, Kotoku tenno, thirty-seventh Mikado, visited the spring; but after that it appears to have fallen out of use for many years, and probably this arose from the spring losing its quality of heat, as it appears to do at times. About 724 A.D., in the time of Sho mu tenno, the celebrated priest Giogi came to Arima, worshipping Yakushi Niorai; and at that time it is said the spring again flowed hot, and continued hot for many years. Again, during the time of Horikawa, seventy-third Mikado, about 1099, after many days' heavy rain, the village was swept away, and many persons were drowned; and after that the spring flowed cold, and the place was deserted for ninety-five years. About 1186, in the time of Gotoba tenno, a Buddhist priest, Nin shei sho nin, from Yoshino in Yamato, followed the lead of a spider's thread leading him towards Arima, but when very near the spring he lost it; but an old man appeared to him holding out a branch of Nagi plant, which he threw down, and immediately the hot spring gushed forth, and from this the hill is called Ochiba yama ("branch-falling hill").

In the fifteenth century there was a castle near Arima known as Yuyama, belonging to Arima

Matajiro Mura nori, 1421, from whom descended Arima Nakatskasa no tayu of the late peerage.

The great Ashikanga at one time visited Arima spring. In 1528 the village was burnt down and rebuilt, and in 1576 it was again burnt down, and only a few small houses were erected. But it must have retained some reputation, as in 1585 Taikosama and his wife Kita Mandokoro presented the village with money to build a shrine and better houses, and in 1594 Hideyoshi himself came to take the baths and remained in the village for some time. On the twelfth day of the seventh month, in 1596, at midnight, a severe shock of earthquake occurred, and the house and bath that he had made were both destroyed.

Immediately after the earthquake water was ejected to a considerable height, and so hot that no one could touch it. However, it may be presumed to have cooled down, as Hideyoshi during that winter (1597) gave orders that the bath should be repaired. During this operation the officers excavated the earth to a greater depth than before, and are said to have come to the box of wood or stone reported to have been put in by Giogi eight hundred years before, which pleased Hideyoshi greatly, and he ordered a box or frame of wood two and a half feet thick to be laid down. He also ordered his engineers to build a strong new bath-room. This they did, and the wood has not been altered to this day. During Hideyoshi's life it became the fashion for each Daimio to visit Arima.

He gave the temple of Amidaji 1500 Kwan mon —*i.e.*, strings of 1000 cash,—and in 1585 he endowed

the temple to which the spring belonged with property of the annual value of 100 koku.

When Hideyoshi came to bathe he issued instructions that the farmers were not to offer to him saki, or fish, or birds, but the fruits of their own gardens only, such as cabbage, radishes, parsnips, rice, or cakes, and suchlike; and at the same time he gave a title of the land to the temple, and reduced the taxes of the village of seventeen streets and sixty-five houses (now said to be four hundred) from 350 koku and 35 large silver gin to 100 koku and 24 silver gin, all this being set forth in a document now in the hands of the priest and signed by Taiko.

The spring itself is not by any means inviting. The bath-room is dark, and the water carries with it a large quantity of yellowish mud, and the water is not more than warm; it seems to vary in the degree of heat, and, as has been said, has flowed more than once, for a period, quite cold. There is supposed to be some connection, as at Atami, with the sea, and with the rise and fall of the tide.

There is a mineral spring in another part of the village said to be impregnated with carbonate of potass, and above this is a Grotto del Cane, an old well on the roadside, in which a heavy residuum of carbonic acid gas lies, sufficient to kill every animal, dog, or insect whose lungs are brought into relation with it; but we found all the hollows in the ground about sufficiently loaded with the gas to immediately extinguish a lighted candle.

Adjoining the village is a cluster of houses called Iba, occupied by a very low-looking caste of Yetas, or Shuku.

The village is the seat of manufacture of much of the well-known pretty bamboo basket-work, the coloured straw-work, bamboo fans, bamboo-covered porcelain, and wooden boxes; and it is interesting to watch the perfection of neatness to which these workers have attained by long practice, and how deftly they lift the delicate-coloured strips of straw, glue, arrange, and place them in their required places.

We returned by the mountain-path over Rok kosan, noted for its crystals, giving fine varied views of country, wood, and sea.

CHAPTER XV.

OSAKA—MIAJIMA.

THE town Osaka, formerly called Naniwa, and in old times Oyay no kishi, stands on an angle or head of the bay of the inland sea, into which fall the waters of several large rivers; so that the site must of necessity have been, like Venice, for a long time more or less a marsh, as shown by the names even still in use (Semba, or marsh, applied to the part south of the river, while the opposite, or north part, is called Temma), and by the number of canals filled from the river, and almost at sea-level. It would appear that on the northern branch of the delta the town known as Amangasaki (and of old as Dai motsu no ura), standing on the Kanzaki river, the most northerly branch of the river falling into the sea at this corner, was the first port of the district. On the southern part of the delta, Sakkye was the resort of, and best seaport for, vessels drawing more water. The Kanzaki river and the Siri nashi were the two main outlets. Taiko seems to have had the object in view of drying the ground at the castle of Osaka, and began by making a junction between the water of the Kanzaki river and the Yodo. He then cut the Kizo gawa as an outlet to the increased body of

waters. Afterwards, wishing apparently to lessen the waters in the delta, he turned the course of the Yamato gawa, then running into the Kawadsi gawa at Kiobashi in Osaka, and diverted the stream into the sea at Sakkye, completely destroying Sakkye as a harbour. After Taiko's death, Iyeyas cut what is known as the Aji kawa, through which the greater part of the traffic now passes. The water is said to be still deep at the Amangasaki mouth of the Kanzaki river.

Osaka is naturally the greatest commercial town in Japan. Standing in the middle of the empire, in a recess of the navigable inland sea, upon a network of rivers, all trade gravitates towards this centre.

In the time of Taikosama, the slope from the castle to the Hiyashi Yokubori was occupied by Daimios' houses. The town appears to be entirely changed since the revolution. Previous to that event almost all the Daimios owned warehouses, or godowns, in which to store the produce of their properties, or the purchases which they made. The western Daimios, and probably the Karo, or agent of each Daimio, visited these places at least once a-year with a large retinue; and the river was a gay scene, and bright with dresses, and arms, and flags, and white sails. But all that is done away with. There is no gaiety for the young ladies, as our hostess of the Hiotan hotel deplored. The gay boats in which they would of a summer evening lie off on the river, with their picnic-boxes, and charcoal fireplaces, and their guitars, and their beautiful dresses, and merry laughter about every little joke from one boat to another—all are done away with, and now she says

that nothing but plebeian democratic dulness reigns, or oppresses everywhere. She complains that all servant-girls are ordered to be spies for Government, and the police are authorised to invade any bedroom in a hotel and examine the person in it in the dead of night, as happened to my native friend when I was in Sakkye.

The different markets in Osaka are scenes of great excitement; but in none is it so great as in the rice market and money exchange, rivalling the Bourse in Paris or Vienna, and a constant system of signalising or telegraphing is kept up. Each go-down in Osaka has a little platform on the roof, on which a man stands with a glass and a flag.

In walking about the streets at Kobe one may be attracted by a girl standing at a corner of a house in the open street with a flag in her hand, going through an apparently vigorous but aimless whirling of her flag, paying no attention to passers-by, and they paying none to her: on she goes whirling the flag, first one way, then stops, looks up at the hills for a second, then whirls back in the opposite direction, then again looks at the hills, and then goes through a series of waves of the flag like a mad woman. If one follows the direction of her eyes, one may detect high up on the hill a little flag apparently reflecting every movement of hers. That is the flag which is watched with telescopes from the house-top at Osaka, and the items of information as to price or rate are at once carried to the principal.

A temple has been erected recently to Taikosama on the island in the river. In this, as in other cases, the erection of temples appears to be a means of

expressing strong political opinions under the guise of religious fervour. The temples of Osaka are on a large and handsome scale, and worthy of the town; but the destruction of the splendid residence of the Shiogoons on the castle site, with all its rich fittings, is much to be regretted.

The castle (formerly called Ishi yama) belonged to the priests of the temple of Hoonganji, and is a wonderful piece of engineering work, considering that it is three hundred years since it was finished, and the stone-work is worthy of admiration in this day of engineering marvels. Some of the stones or masses of granite laid, lining the entrance, almost rival the blocks of Palmyra in size, requiring, according to the Jesuits, the combined force of one thousand five hundred men to move one of them. There was in the time of Taikosama an outside moat or canal, the Karahori. Iyeyas proposed to fill it up, and Yodo gime, Taiko's concubine, opposed its being done; but Iyeyas threatened to send her a prisoner to Yedo, and it was finished rapidly by a hundred thousand workmen. During the siege of the castle, Iyeyas had his headquarters at Cha usu yama, a rising ground a little to the south-west of Tennoji. From Osaka a pleasant trip for a day may be made to the fall of Mino and the adjoining temple, situated in a glen filled up by cherry-trees.

While at Osaka we visited the Mint, and had the pleasure of meeting the superintendent, Mr Gowland. As to his own department, the Japanese Government knows his services and ability; but he added a great interest to our knowledge of the country by showing us the results of digging into mounds and old graves

in Japan. There is doubtless very much to be learned yet of the ancient history of the country out of these and future excavations, especially in metallic remains. In what has been found the evidences are numerous of a high state of art in the working of copper, iron, and gold in very ancient times, showing that the modern skill is a national and hereditary art; and as there has only been a commencement of excavation, there is probably more to be revealed in that way in Japan than in any other country. The risk is that if the people once get the idea that these places contain anything of value, they will be speedily rifled, and not a trace left behind. One thing about them is notable—viz., that I believe there has in no case been any trace of writing, or even of a name of a maker, on any of the pieces found.

In Japan three places are spoken of as the most perfect scenery of their kinds, and especially worthy of being visited—Matsu sima, with its islands, Ama no hashi, and the island of Miajima or Itsukushima in the inland sea; and while at Kobe we took the opportunity of the small native steamer running in the inland sea with native officers and engineers to visit the island of Miajima. We started from Kobe at 6.30 P.M., in the first-class cabin, five feet high, with a carpet covering the mats; the second class was at the bow, and the third on deck, covered. This last was about four feet high, with the little door three and a half feet; but all the passengers squatted on the matting as soon as they were inside, and seldom moved from their position, and so appeared to be quite comfortable all the way in what we should consider very confined quarters. The cabin was

clean and nice, and we had it to ourselves till the town of Tadotz, when a lady came in, wife of a man engaged on the copper-mines at Ashiwo. She talked all the way "like a man," my friend said. After passing the strait at Akashi, the night was rougher than I expected, with a head sea and wind. We pitched and tossed all night. In the morning we were lying in the harbour of Tadotz in Sikok, after touching at Marugame and two other places, and passing within sight of Yashima, famous in Japanese history.

We passed island after island, often of the bare kind, without grass or wood. We took up passengers in the open, coming off in boats; passing fishing-boats, large trading-junks, schooners of foreign rig, and steamers; touching at Tomo, a busy little port, and Onomitchi, which seemed a lively place surrounded by hills covered with temples and pagodas and boulders of granite. Takamatz and Marugame are joka or Daimio towns. We were never in a hurry, and took things quietly, but why we halted so long at some of these places I never could understand. I wished to ask the captain, and was pointed out one of the men dressed in a very short shirt and a pair of slippers. For our dinner we got on board, soup, raw fish, tai sliced, with soy, finely sliced turnip, radish, warabi, or young roots of fern, rice, and saki.

We touched afterwards at Matzuhama in Bingo, passing the narrow artificial channel of Ondo no seto with eight to ten feet of water between the mainland and the island of Nomi-jima. This, and another similar neck of land, was cut by Kiomori, and

saves a very considerable circuit of the island. There is a small monument erected on the island to him, and by some he is believed to be buried here and not at Hiogo. This province of Aki was all his territory. Our lady friend told us there had been of late in Hiroshima, our destination, a great deal of squabbling between the Buddhists and Sintoists, and it had come to a head at the late (matsuri) religious festival, when some one had got up a representation of hell, with the devil holding a pair of scales, and one sect in each scale.

We reached the inlet leading to the town of Hiroshima, and after being poled in shallow water for about two miles, two jinrikshas on shore agreed to take us to opposite Miajima for 5 sen each man a ri, or about a penny a mile—fifteen miles.

Hiroshima seemed a fine, large, busy, and wealthy town, and was till the revolution the seat of the Daimio Matsu daira, Aki no kami, with a rental of 420,000 koku; and in a rich province, standing at the head of the deepest bay in the inland sea, and having an inner sea to itself studded with islands, it is the depot of a large trade. Some time back the Daimio was Fukushima, who was notorious for his tyranny and cruelty, and in murdering his people apparently in fits of insanity. He was removed by Hidetada to Matzmoto, in Sinano, where he was not allowed to give vent to his feelings in that way.

While on board the steamer I got a lesson in Japanese chess, a Japanese, who knew both the European and the Japanese, having said he thought it was the better game of the two. It is to some extent similar to the European game, the principal

difference being in the power of the player to replace on the board the pieces he has taken from his adversary. This is effected by the pieces on both sides being of the same colour, and only distinguished by the way they lie on the board, being of a flattened wedge-shape, the point always looking forward. There are nine squares, and each player has twenty pieces. There is no reason why our pieces should not be of the same shape, but not requiring to put them back after being taken, there is no necessity for it. Replacing seems to take the place of our moving backwards. There is a house in Yedó known as Honyinbo, a sort of chess club, where Go Igo or Go utsu was studied by good players, who were paid by the Shiogoon to play with the Corean ambassadors, who were generally very good players.

From the village opposite the island we had to take a boat and cross about two miles of sea. It was late, dark, and cold by the time we reached the Momiji ya, or Maple tea-house. In the morning we awoke to find the grounds about the house very prettily arranged, with little pavilions and tea-rooms put down on every point whence a view of the surrounding scenery could be had. Fountains, greensward, lichen-covered stones, fine trees, brushwood, waterfalls, and little streams, and all the toy beauties of nature brought in and adapted to enhance the beauty of the grounds, and to draw parties to the pleasure of enjoying it, and the paths towards the back stretching away through woods to the top of the hills on the island.

There is a little natural bay in front of the village, with artificial additions in the shape of a

fine open wooden platform temple, and each arm of the bay studded with stone lanterns. Doubtless the situation and surroundings of the little bay, when the whole surface of the clear calm water is alive and glinting with pretty boats with bright fluttering flags, and variegated dresses of the mousmies and children moving about here and there, the one hundred and eight toros or stone lanterns on either side leading in to the temple, the huge wooden torii standing at the entrance in the sea, clear to the bottom, all make a pretty scene, to be seen nowhere but on a fine day in Japan. But when the same scene is viewed on a somewhat cold November morning, the trees almost leafless, no stir, no gaiety, one may be pardoned if he should express a little disappointment.

We walked down through the houses and trees, hardly to be called street, up to the five-storeyed pagoda, and then to the Gakko or hall built by Hideyoshi. Afterwards we admired the carvings in the temple below, but were not able to get admission to a representation of Kiomori. We met everywhere the pretty deer walking about the slopes heedless of men and boys. Among other things we were shown a curious arrangement for a steam-bath.

Miajima was up to the late revolution looked upon as a sacred island, and the property and residence of Buddhist priests, and entirely under their control. There were twelve temples on the island, of which the largest was to Dai sho in; and there is one to Kobodaisi. The name Itsuku jima (island of rocks) is derived from what must have been a very striking

feature before the foliage had covered it—viz., the huge worn or rolled masses of granite heaped up to, or rather moving down from, the very apex. The priests had always tried to keep women out of the island, but failed in doing so; but they had established some stringent rules, under which they were allowed to reside, such as having two enclosures with cottages to which all women were obliged to retire before confinement, and at other periods. These laws have lately been abolished, but the keeper of the "Ashiyama," as they were called, was living there still. It was also necessary to allow two Yeta families to live on the island, to look after the deer and monkeys and other animals, alive or dead.

The large wooden Torii at the entrance to the little sheltered bay having become decayed (which was not unlikely, if it be true, as reported, that it was put there by Kiomori), was renewed ten years ago, the one pillar having been brought from Nobe oka in Fiuga province, and the other from Takamatsu in Sanuki. The five-storeyed pagoda which looks down on it was built by Mina moto Hirunari. The Gakko or large hall standing on the mound, also overlooking the bay, is said to have been the work of Taikosama, and is remarkable for the size of the camphor-wood of which much of it is constructed, especially the planks of flooring and the roof.

On the opposite shore, on the mainland, stands the village of Akasaki. One of the rules of the priests of Miajima was, that in the case of any one dying on the island, the body must be taken over within an hour after death to that village, to the temple of Emmeiji; and the relations were not allowed

to come back, for certain periods, varying according to the degree of consanguinity—husband or wife, or a son or daughter, for a hundred days; brother or sister, or their eldest son, twenty days; younger, ten days; uncle, seven days.

In our ramble we followed the path of large stones leading to the summit of the island. On the ascent the most striking objects were the enormous masses of granite, weather-worn, separated, looking as if they were filled up to make the island, but more certainly slowly falling down, as their immense weight and disintegration combined to force a downward course. When near the top, working our way between the trees and these masses of stone, we came to a temple where a priest lives to keep up the fire lighted by Kobodaisi, which is said never since his time to have been allowed to go out. While standing in front of the temple, I felt something cold touch my hand, and there was a pretty deer with its large eyes looking up fearlessly. Among the curiosities of the place there was one of these granite boulder-like masses shown us, which, on being struck with a stone, emitted a sound, showing a cavity inside of two to three feet in diameter. About a hundred yards from the temple, and near the summit of the island, we were shown a cavity in one of the boulders large enough to admit the hand, and into which we were told the water rose with every tide. It was half full of salt water. To ascertain how fast it filled, we emptied it to judge on our return from the top; but after being away for half an hour, we found the little we had left dried up, and came to the conclusion that the rogue of a priest

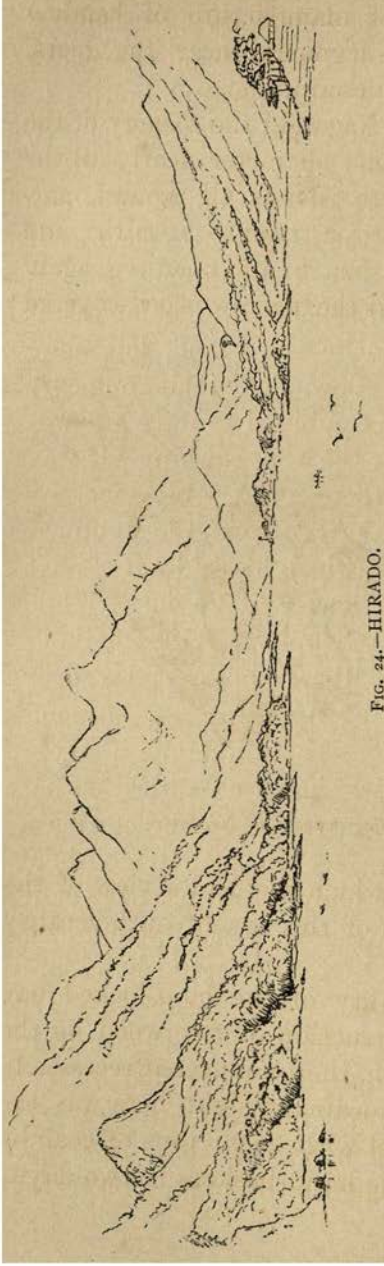


FIG. 24.—HIRADO.

a hundred yards off was at the bottom of it, and kept the water and the fire as suited himself.

Near the top the masses of stone increased in number, and assumed shapes to which the Japanese like to give names; but altogether the appearance and neighbourhood of these huge rocks is very weird and gloomy. There are no monkeys to be seen on the island now, though formerly they roamed in numbers. They were said to have been all killed during the revolution, but they are perhaps only keeping out of sight; but the deer were not touched. Last year a whale made its appearance in the bay of Miajima, and the natives concluded it had come to worship.

There is a speciality of manufacture of bamboo boxes out of the short segments near the roots, often of a very quaint description.

Between Miajima and Nagasaki the scenery of the inland sea was of the same character nearly all the way; a tranquil sea with islands all around, narrowing at Simonoseki to a river's breadth, and widening out under Tsusima to the open sea, again contracting as we passed the narrow wood-covered

Fig. 25.—*Girls coaling steamers at Nagasaki.*

defile at Hirado, near which we had a view of the bay in which the trade of the seventeenth century was carried on.

At Nagasaki the beauty of the land-locked bay was marred by the destruction of the wood on the surrounding hills, and in the unexpected recesses in the bay. A most extraordinary sight here was the loading of a large vessel with 1700 tons of coal by young women with little hand-baskets in two days.

CHAPTER XVI.

KIOTO.

FROM Kobe we visited Osaka, Miako, and Narra, all which places have been so fully described by previous visitors, as well as by Messrs Satow and Hawes, that it is almost presumption to attempt to add to their accounts. The whole line of country between the sea and Kioto is a fine flat alluvium of rich rice-ground, formed by the washing down of a wide branch-work of rivers falling into the indentation of the inland sea, which, with the Lake Biwa, almost cuts the island in two.

It is a pretty run up from Kobe to Miako, and being on the alluvium, there are no deep cuttings to obstruct the view. We were surprised with the number of shadoofs, as they are called in Egypt, or suspended levers for raising water, with a bucket at one end and a stone at the other, showing that although there is enough of surface-water at present, there are times when it becomes scarce. Every part of the country traversed between Osaka and the capital may be called historic ground, having been trodden and retrodden by contending armies for centuries.

The railway deposits the traveller at the station

close to the pagoda of Toji. The custom seems to be for the jinriksha-men to run the foreigner across the whole length of the city to the hill of Maruyama, on which is a hotel conducted on European ideas. On our second visit we declined being taken to a hotel so far out of the way. But the Maruyama Hotel is in a very pretty position, overlooking the broad flat valley, and the level city, looking to the distant hills by which the valley is bounded towards Tanba and Atangoyama.

This unbroken level appearance of the roofs of the capital arises not from any want in number of fine lofty temples, but from the circumstance that all the larger and finer temples have been placed along the dry slope of the hills on the east side of the city. The Japanese seem to endeavour to take up as little culturable or useful ground by buildings and unproductive works as possible. It is hardly fair to make the comparison between the two capitals of the country after the dwellings and grounds of the Miako nobility have all been removed or levelled; but the streets have not the showy appearance of wealth that those of Yedo (Tokio) presented, and still have.

Kioto is a very fine site, but the residences of the nobility having all been removed, leaves it like a very large village; while Tokio has all that goes to make up a metropolitan city, width and breadth in its streets and shops; intelligent activity in its students, with their pattens and petticoats, and books and manuscripts; power and military strength in its fortress and soldiers, and general gaiety and activity in the inhabitants; and an appearance of

ecclesiastical force and strength that have not been totally dulled by the late severe measures against Buddhism. In Kioto the streets are narrower and duller, having less room for display; but we do not see it as it was in the days of the gay dresses of the Kuges, with their ladies and retinues, and when the residence of the Mikado and his household enlivened it with showy trappings, and when the Shiogoon's castle was filled with military men, and occupied by the Shoshidai (the representative of the Tycoon at the Imperial Court), and all this change is said to have been made, and a severe blow given to the metropolis, to please the foreign ministers, and save them the small expense of having an establishment in the capital.

The topography of Japan points to the neck of land between the large Lake Biwa and the sea as being the most frequented and busiest part of the island. The Lake Biwa, two hundred and eighty feet above the sea, narrowing the island and nearly dividing it into two, is at the same time a highway of traffic. The bay of Owarri, and the bay at Osaka, with the bay of Tsuruga on the north coast, all reduce the land to two narrow necks, and at the same time form seaways of entrance all tending to this one point.

The objects of interest in Kioto are numerous, from the palace of the Mikado to the little fan or earthenware factory. There is perhaps in most a feeling of disappointment after visiting the palace occupied by the Mikado. Nevertheless, it seems in keeping with other things in the general social policy of the country. The only exterior indication of its purpose be-

sides the fine gateways, is that the outer wall carries the five white parallel lines to show that the enclosure is imperial property. The residential part of the buildings differs in no respect, except perhaps roominess, from the residence of any other individual. The same matting covers the floor; the same screens, perhaps more flimsy than usual, cut off the rooms, which are not of any great size, and dwindle down to the regulation four-and-a-half mat tea-room; the verandahs are small and narrow. The public reception-rooms, however, are large, and more in the style of a temple than of a house; the throne consisting of three square mats one above the other, under a baldacchino of four plain lacquered square posts, all in the centre of the floor of this large hall, up to which an ascent from the outside gravelled courtyard of some seven or eight steep steps leads, with a hand-rail on either side. The Shiogoon on presenting himself prostrated himself on the floor at the top of the steps, and then rising, squatted on the matting at the left side of the Mikado.

The imperial enclosure, buildings, and garden occupy a very considerable extent of ground. It now stands by itself, but before the late revolution it was surrounded by the residences of the imperial families —the Shinwo—and also of the highest Kuge, with residences for the retired Empress, and the father of the retired Emperor, and the mother, or Empress-Dowager. The Mia, Konoyay dono, Nijio dono, Kujio dono, Itchi jo, and others of the highest rank, all these are swept away, and no exalted noble or lady of rank in gorgeous dress and array is now ever seen moving about either on foot or in a norimono. The

place is silent, deserted, ruined. The residence of the Shiogoon is in an equally or even more deserted and dismantled state, and apparently quite unnecessarily so, as it is used daily by high officers as an office; and that is surely no good reason for the garden being allowed to grow wild, the ponds to be empty, the splendid screens between the rooms to be disfigured, the handsome large silk tassels to be ragged, the fine broad wood of the flooring to be dirty and broken, when a very little care and money would have kept it not only respectable, but beautiful.

On the broad road leading to the station we may see what disestablished religion and disendowed Buddhism can do for itself. There we find standing in ample grounds the fine lofty and wide-extending roof of the temple of Hoonganji, which may almost be called the perfection of wooden architecture, in massiveness of the pillars, in the bold extension of the roof all around, in the expanse of the roof above, with lesser roofs around and behind it, with its furnishing of sacred vessels on a scale to match. One would think such a building and such expenses beyond the utmost aspirations of a comparatively poor people and priesthood; but notwithstanding their poverty, here we find that another, similar in size and grandeur, is being raised by the zeal of the faithful, at the present time, when the sect has been deprived of its income and left to stand solely upon voluntary offerings and gifts. This new Eastern Hoonganji, to replace one which was burnt down some years ago, and intended to be worthy of their divinity, of their city, and of their religion, is all

ready to be erected in an adjoining extensive enclosure. It is said that 20,000,000 of yen have been raised and intrusted to the honesty of the priesthood in faith of their good intentions, and there are the materials lying prepared, smoothed and chiselled off exactly, mortise and tenon, and carvings, the sharp edges being protected by paper, of the finest Kiaki wood, of trees of enormous size, lying under cover all ready for the word to be given to be put together as a magnificent temple to Buddha. At the entrance were two weights at work to drive stones into the earth. The one of these was worked by machinery, the other by about thirty men with ropes. These gave a song of three or four minutes' duration and then two blows. To the former no attention was paid, but at the ropes of the latter we observed that every woman and many of the men coming in as pilgrims and spectators gave a pull at the rope, as if seizing the opportunity of joining and helping on the good work. There was a good deal of dust flying about, as may be supposed, and at the last visit we paid we found a hundred and twenty full lengths of beautiful pieces of rich silk hanging round and fencing in the place where the chief altar was to be. It seemed lavish expense, but there was no grudging. At the entrance were lying two coils of large rope three inches in diameter, black in colour, about four feet in height and six in diameter. These were made of women's hair, and were destined to the work in the future of pulling the Wani gutchi, or the gong above the entrance, to call the divinity's attention to the worshipper. Each faithful creature had the thought that by the devotion of her hair

she was not only helping on but taking a part in the very devotion of every worshipper. And this is only one of the many splendid shrines or temples that adorn the capital.

In the ante-revolution time the East Hoonganji temple had an endowment of thirty-six cho of streets in Miako (Rokujo Keidai), and the West Hoonganji had the same amount of land, and in addition 3000 koku given by Hideyoshi, all in addition to the gifts and offerings of the faithful. These two, with Koyazan, Nikko, and Hiyeisan, had the power of life and death over criminals within their territories.

It is a mistake to think that there is no personal religious feeling in Japan. Both men and women are to be seen constantly praying at the temples; and even in the mornings, about sunrise, individuals of the household or of the hotel may be seen turning towards the sun and offering a silent prayer. My native friend told me that one of the attendants at Miyanoshta asked him what the foreign gentlemen were doing when she and her companions had sometimes touched the paper-screen with their tongues, and pushing their finger through, had seen the young men on their knees, their faces buried in their beds. "Oh," he said, "that was their way of worshipping God." "Do foreigners ever worship?" she said; "we thought they never did."

It must be confessed that it is somewhat wearying and confusing to visit all the temples in Kioto consecutively; but there is still such a constant stream of pilgrims and devotees, and so much zeal

in the worshippers, and natural beauty about each, as to give an interest to all if taken slowly. They cover in all a large space of ground, but are for the most part situated on the outskirts of the inhabited part, though the large temples of Hoonganji and Kitano, and others, are gradually being surrounded by dwellings. Such is the Jodo temple, Cho in, built by Iyeyas, with its enormous bell, and the umbrella the architect is said to have left in the roof. Adjoining it is the Sinto, Giwon, rebuilt by Nobunanga, which, being near the gayest part of the city, is a favourite resort of ladies.

An embankment was made long ago by way of surrounding and enclosing the city, and it was planted with bamboos, and known as Dote; and inside of this was known as Rakucho, outside as Rakugai. Rakucho is divided into Kami kio and Simokio (upper and lower), and Sakio and Ookio (left and right); from which latter name common official titles, often mentioned by the Jesuit writers, were derived. The quarter round the palace was called Tsuiji Ootchi, formerly occupied by the Kuge nobility. Public women were formerly allowed to live anywhere, but about the time of the siege of Simabarra they were confined to one spot, thereafter called Simabarra, and since the late revolution Gio matchi seems to have taken its place.

We visited To ji and its pagoda close to the station, with the Korokwang—a reception-room for foreign embassies in olden times, where we saw the four splendid matsuri cars of Fushimi, the Mikoshi, with their elaborate brass and gold work. Udzumasa, to which Corean Buddhists are said to have

originally introduced their form. of religion, and brought cocoons with instructions as to rearing the silk-worm. The temple of Omuro and To ji in, in which are the wooden representations of the chiefs of the Ashikanga family — the heads of which were cut off and abstracted in 1863 by rebels, out of political hatred.

By Kinkakuji and its pretty lotus-pond, where the little boy-priest informed us that the gilding on the walls had been much stolen by English (?) visitors. We found here the whole neighbourhood alive with mushrooms; every one was out gathering them. A little way from Kinkakuji, at the village of Ren dai no, we found a market with nothing but large baskets of mushrooms. They are a kind of tree or hill growth, and have no flavour, or rather an unpleasant one; but they are sold and carried to all parts of the country, and become very unsavoury.

By Kita no Tenmangu, covering a large space of ground, in which the ox seemed a principal object of worship; Ten mang himself being the revered of schools and scholars in Japan (as Confucius is in China), after having died at Dazai fu, in Kiusiu, in great want.

By Ima mia, near where the temple of Honnoji formerly stood, where Nobunanga was killed.

By Nishi Hoongwanji, with its fine suite of apartments, where the British Princes lived during their stay in Miako; some of the rooms being of the time of Taikosama, with his bath, the supports of which are of rare varieties of wood from Corea.

By Dai to ku ji,—apparently a collection of tem-

ples to deceased warriors—as one to Soken (the name of Nobunanga after death), which is said to have been built in three days and nights by order of Taikosama. One to the mad Fkushima, Taikosama, and others. Under the roof of the gateway, Likiu, a general and friend of Taikosama's, put a figure of himself, and Taikosama finding it out, ordered him to commit suicide.

Near this is Ima mia, pure Sinto temple, with a Yangma, round which boys and young men and women were fulfilling a work of merit in making their Osendo, or thousand times round, which, as it seemed about fifty-two yards round, was a good walk. They take a thousand slips of bamboo, and drop one into a box upon each circuit. The temple of Kami gamo, also Sinto, where is the shrine of Wakay ika dzuchi no mikoto—the god of thunder. We were told that should the palace of the Mikado be struck by lightning, this god is punished by his temple being shut for three days. The level piece of grass-ground in front of the temple forms the race-course of Kioto, on which, on the annual Matsuri, races are held on the fifth day of the fifth month.

Kurama yama, in the neighbourhood, is the place where Yoshitzune lived as a boy under the tuition of Tengusama of the long nose.

Shimogamo is also a Sinto temple, and is considered the first in veneration after that of Isse.

About the neighbourhood of Shimogamo, and the north end of the city, one cannot fail to notice that many of the men and women wear a different dress from the national one. These are countrywomen,

"Ohara me" or Yase ohara, who seem to be of a different stock from other Japanese. They wear a good deal of white cotton cloth about them—a white handkerchief on the head, a white under petticoat and white stockings, or trousers of bandages to their legs, and sandals of a different fashion. The women carry all their loads on their head upon a little cushion. The men were always employed when the Mikado was to be carried, in the annual festivals or at his funeral. In addressing them, the word Ani-san is not used, but Kata no oba. They are said to be very brusque and commanding in their speaking, not soft and low and reverential, like a Japanese. They seem to be a sect apart in customs and religion, for many generations, from the general mass of the inhabitants, recognising only one god, and paying, Quaker-like, little reverence to ranks among men. They are left undisturbed in their ways, are looked upon as of very ancient lineage, and are much employed about the gardens of the palace. The respect in which they are held seems to put them in quite a different category from the Yetas and such people, who are looked down upon with contempt.

In this neighbourhood stands, on the Ohara road, the small shrine used for trampling upon a representation of, and offering insult to, our Lord and Saviour, the Yayboomi no yashiro.

The temple of Kurodani, to which the head of the young hero Atsumori was brought. The temples of Sin niodo, Yoshida, Ginkakuji, all lying at the foot of the Dai monji yama, or Mio i gatake, being the name of the slope of the Hiyeisan hill, upon which the character Dai ("great") is cut out amidst the

trees on a large scale and seen from a great distance, to be illuminated on a certain night of the year, and the hill or range of hills lying like one asleep, as the poet Busho says—

"F'tong kitte nedaru suga taya Higashi yama,"

implying that the Hiyeisan hill lies like one asleep under his bed-clothes.

The temple of Shogo in is the head temple of the Shugen sect, or Yamabushi. On the lower parts of Hiyeisan are the temples of Mudoji and Yokawa.

The Higashi Awotanni of the Ikko sect, with a shrine or receptacle for the burnt bones of "cremated" priests; Kodai ji temple, where Taikosama's widow, Kita Mandokoro, "O mam sang," lived and died. Yodo hime was the name of his beautiful concubine, or second wife; between the two there was deep jealousy. Here there are the remains of screens and roofs taken from the junk prepared to carry him to Corea, now worked into the walls. Not far off is Hidengyi, used as a hospital or poorhouse during the short stay of the Roman Catholics, afterwards as a jail, but now removed.

Beyond this is the temple of Nan zen ji of the Zeng sect, built originally by Kaizan and afterwards by Ashikanga. Here, at Conchi in, Enko dai si, founder of the Jodo sect, lived, and assisted Iyeyas after the Ozaka war. He is buried at Kuro danni. There is here a fine gateway, or gohoro, built by Iyeyas, and in the grounds in front of the gateway stands a very large stone toro or lantern, the gift of Sakuma or his friend Shibatta, Katsuiyay, who generally made presents of a pair; but on this

occasion gave only one very large one, saying he would give the other when the Tokungawa family was finished. It was said to have been carried by the devil from Atsuta in Owarri, where Iyeyas spent some months of his youth, almost a prisoner of Ima gawa, then fighting for the mastery with Nobuhide and his son Nobunanga. Here is the tomb of the Mikado Kameyama: the residential part of the building was brought hither from the great palace of Momayama at Fushimi. The Government since the revolution has given 2000 yen to put it in repair, but it will require three or four times this amount to complete it. The screens were painted by Tangyu. We were shown the gardens by a young Buddhist priest, where there is, as usual, a fine shrine to Gongen sama, Iyeyas.

Near the top of the hill, not far from Kio midsu, is the site of Amida ga mine, where Taikosama prepared and finished for his own glorification a fine mausoleum, said to have been in the same style and finer than those at Nikko. It was destroyed by Itakura suwo no kami by order of Iyeyas; but even till recently no one was allowed to go up the hill.

We visited the temple of Kio midsu ("pure water"), a favourite subject for artists. Built on the side of a gully, it requires on the one side an immense arrangement of wood in beams and supports. Here there is a constant stream of worshippers (to Kunnon with a thousand hands and eyes), who seem to have, each one, a book, which is handed to the priest, who stamps it. This is the passport at the gate to heaven. The temple belongs to the Singong sect, was built by Tamura Shogoong

and repaired by Iyeyas. The temple of Dai butz, a hideous wooden idol, with the large bell and enormous stones composing the wall in front of it, and which the various Daimios were ordered by Taikosama to bring to the capital, is close by, and adjoining it is the mound under which were buried the ears of the vanquished Coreans.

The Hoonganji temple of the Ikko sect was not far off, with the tomb of Shin ran shonin, the founder of the sect. His ideas were that celibacy as a rule for the priesthood is wrong, and Iyeyas would allow this sect no endowments, from which it has resulted that they are no worse off after the disendowment of Buddhism than they were before.

The place where the Roman Catholics established themselves, Nanbanji, we visited. The temple where the wives and children of Hidetsoongo were buried, after being beheaded by Taikosama; and in other parts of the city there are objects of interest to any one even slightly acquainted with the history or religion of the country. The theatres at night: the posturing of thirty-six girls, who go through the Maiko, a sort of dance, in very gay bright dresses under the electric light, is very pretty, and to be admired by those who prefer seeing girls dancing by themselves; or, turning in to a small theatre, one could see wrestling of men well imitated by half-a-dozen active young women; or in another, very well-worked marionettes would amuse the visitor.

The river of Kioto is too shallow to allow of navigation by boats, but a communication is carried on by a canal, or cut, parallel to the river, permitting of a good deal of traffic between the main river and

the north end of the city. A pleasant trip can be made to Kameyama, at the head of the rapids on the Katsuragawa, on the west side of the city. The river Katsura comes down from Tanba province through a gorge, forming a series of dangerous rapids. The rocks had been lowered by Sumi no kura, who in return got the fees of the boats passing down. He lived at Saga, opposite Arashi yama (famous for its spring display of cherry-trees in bloom), and was raised to the rank of small Hattamoto, paying annual rent to the Tokungawa Government; but after the revolution his rights were taken away, and he is now poor and has left. At the upper end of this gorge is the Joka or Daimio town of Kameyama, formerly the residence and fief of Akitchi, Mitsu hide, the traitor. Finding his treason ineffectual, after squandering the treasures of Nobunanga, and feeling that without the ability to command, he was being deserted by the army, he fled to this place, his castle which he had built. He seems to have been taken and speared with a sharp bamboo by a peasant.

It would appear that Nobunanga, at this time preeminently military chief in the empire, having sent Hideyoshi with an army to fight Mowori in Bitsziu, wishing to honour Iyeyas, then a rising commander, ordered Akitchi to get ready a residence and to make preparations to receive Iyeyas. He did not arrive at the time he was expected, and Nobunanga transferred his orders to another. Akitchi had been put to great expense, and was angry at being so treated, and went and threw all the preparations he had made into Lake Biwa. He expostulated with

Nobunanga, who playfully took his head under his arm and put it "in chancery," or making a drum of it, and he also struck Akitchi on the forehead with an iron fan so severely as to bring blood. Nobunanga then ordered Akitchi to go and assist Hideyoshi against Mowori. Instead of doing so, he went towards his own territory in Tanba, and at Katangi wara met his brother Akitchi, Sama no ske, who lived at Saccamoto, on the side of Lake Biwa, at the foot of Hiyeisan. He complained that Nobunanga had insulted him and wished to kill him, so he had made up his mind that he must kill Nobunanga. His brother tried to dissuade him, knowing what the result would be; but at the same time he said if he was determined to do it, the sooner the better, and promised to accompany him to Honnoji, where Nobunanga was living, and where he was killed.

Iyeyas was then at Sakkye, having been told by Nobunanga to go and amuse himself there. It was then a very gay place. Iyeyas had not heard of Akitchi's treason; but he knew that Akitchi hated him, and would wish to kill him. Indeed soldiers were surrounding him with the object of preventing him escaping, and they were so strict that it was extremely difficult to get near him to warn him of his danger. But Kamba yeshi, a grower of tea in Uji, and a great admirer of Iyeyas, determined to get to him. He assumed the manners of a mad woman, and dressed himself in girl's clothes, and dancing with a fan, gradually got through the guards, who laughed at his antics. He reached Hirakatta, where Iyeyas was, but did not address him, but kept dancing before him, and singing a

song, all of which Iyeyas quickly saw through, and taking the hint at once, went off to Kidzu and Shigaraki. The road was infested with highwaymen and starving robbers, but, by the assistance of Tarawo, a farmer, he got to Isse, and thence to Mikawa, his own province. When he afterwards attained to power, he did not forget Tarawo, to whom he presented the hill and country about Shigaraki, and which was held by the family down to the late revolution, when Tosa seized it, and the descendant of Tarawo is now living in Tokio a poor man. In the same way Iyeyas did not forget a large farmer at Tonda, near Ibaraki, at whose house he had stayed for some days, and when he had no money to pay him with; but the family afterwards sent annually to the Shiogoon melons soaked in saki, which Iyeyas liked, and in return received a large gratuity and became wealthy.

After being defeated at Yamazaki by Hideyoshi, Akitchi's brother fled to the lake, and being pursued, rode all the way in the water, by the side of the lake, to Saccamoto, and being surrounded, begged a little time in his house, and killed himself.

CHAPTER XVII.

LAKE BIWA.

On leaving Kioto for Otzu, we passed Awata gutchi, the execution-ground of the capital where Konishi and Mitsunari, the chiefs of the compact against Iyeyas, were beheaded, and their heads exposed with others to the gaze of the public. Awata is also known as a porcelain factory. Along this road daily, before the late revolution, the rinsings of the Emperor's mouth after brushing his teeth were carried and thrown into the lake at Seta bridge. On the route the people were called on to show their reverence by kneeling down while the bearers passed. The other exuviæ were carried to a farm, and the same reverence shown to them. The cuttings of his hair and nail-parings, &c., were all kept till his death and burnt with his body. The food of the Mikado was always tasted by officers (Dokumi) for fear of poison. This was also the custom in every Daimio's establishment.

The town of Otsu has a fine situation on the margin of the lake, surrounded by scenery sufficiently beautiful in itself, but made more interesting by association with all the history and historical pass-

ages of the country. It is a great centre of business, as the port of the lake and commanding the pass leading to the capital, and also as standing upon the great highway which traverses the empire from east to west. The Daimio castle of Jezzay formerly stood on the margin of the lake. Now the railway station is the most conspicuous object. After a short stay we went on, passing the village and seeing the double bridge of Seta, which crosses the outlet of the lake by the help of an island in the centre of the stream, a favourite subject for the pencils of native artists. Thence we looked in by a side-path at the tomb of Yoshi naka, who, as a leader of the Gen party, was one of the most powerful opponents to the success of the Hé party. On one occasion at Kuri kara danni, between Etchiu and Kanga, he caught a large force of the enemy near a defile, and at night tying a number of bullocks together with torches tied to their tails, drove them into the camp of the Héki, who all fled down the defile, where Yoshinaka's force was ready to hurl down large stones upon them, by which many were destroyed.

Another incident in his history was the friendship early in life between him (Yoshinaka) and Saito betto sanne moshi, fighting together in the ranks of the Gen army; but as the war went on they grew older and were separated, and Saito gave up the cause of the Gen and adhered to Kio mori and the Heki. He thought it best to disguise himself by blackening his hair, which had begun to grow white; but he was taken and beheaded by Tezuka taro, who brought the head to his old associate Yoshinaka, but he doubting it, ordered Higutchi to wash

the head and hair in a brook, and then Yoshinaka recognised the countenance of his quondam friend.

Yoshinaka was famous not only on his own account as a general of the Gen party, but also on account of the wife he had, the famous Tomoyay Gozen, remarkable for her great bodily strength. She rode in armour, and an opponent of her husband's, Ootchida, having tried to arrest her, she is said to have got hold of his head and twisted it off. Yoritomo invited her to Kamakura, and wished her to show her strength, so she nearly pulled the house down. After her husband's death she married Yoshi mori and had a son, Asahina no Yoshi hide.

Close by is the tomb of the poet Busho. We slept at Ishiyama, a village on the right bank of the river issuing from the lake. The navigation of the river from the sea, even by small boats, is impeded by rocks about three miles down and by the force of the stream, and there is, in consequence, no communication by the river between the lake and Uji or Osaka below. The banks of the river are very steep and difficult, and the footpath, such as it is, winds round at a considerable distance from the river.

The evening views are very pretty here. (This sentence was written before I was aware that one of the eight beautiful scenes of the lake was the evening view here.) In the morning we walked to the temple of Ishi yama (stone hill), once a famous shrine, built at the command of Sho miu, the forty-fifth Mikado, by Rioben Shojo, to cover a golden figure of the goddess Kwanon six inches in height, said to have been made by Shotoku taishi. The name aptly describes the place, as the temple stands, with fine

views from it, upon a curious mass of rocks, which have been erupted, hollowed out, and water-worn into fantastic shapes. On the ground a little above the temple is a straight walk of fifty paces, on which the young ladies of Japan walk blindfolded to determine, by their reaching the opposite end, what sort of prize they are to have in the lottery of marriage. Since disendowment, the income of the temple has been absorbed, the priests have been driven away, and the place seems going to ruin. Here Yodo gime, the beautiful concubine of Taikosama, died and is buried.

Returning to Otsu, we were surprised with the size of the town and the bustle that was going on. We found a small inn, where a very good foreign dinner was prepared for us. Going down to the shipping-office and showing our passport, we got tickets for Nangahama, at the north end of the lake. Close to the office were too large inns, where the servant-girls of the house vied with each other in calling out "Oide niyass" ("Please come in") to all the travellers passing. They perhaps go to the extent of hospitality that I have often seen twenty years ago at a late hour of the day, of pulling the travellers into the house. There were ten little steamers lying off the wharf; numerous boats were about, some dredging for a small Shijime bivalve, which makes excellent soup, the shell being used as manure, and others dredging for weeds as manure. Nicknames are given to some of the shells in Japan to indicate, perhaps for the purpose of joking, the position of women. The Awabi (single), an old maid of thirty years; the Hamaguri (bivalve), the

two sides exactly similar, a married woman of twenty to twenty-four; M'Bagai, a wet-nurse; Hime goze, a lady of rank; Shijimi, a young girl; Itchitanni, and others, each conveying a *double entendre.*

The sail up the lake was very pleasant, the weather beautiful. A party of Japanese military men came into the cabin just before starting. It turned out to be General Miyoshi and suite going on a tour of inspection. He sent his card to me, and I told him I was pleased to meet one of a name which had been so distinguished in the western provinces nearly three hundred years ago, at the time of the advent of the Portuguese, as mentioned in the History of the Church. My friend told me that he had afterwards a long conversation with him, and that he was much pleased with my reference to the fact, and some of his suite thought it strange a foreigner should know anything of their history, of which they were ignorant.

The shores of the lake are everywhere what may be called classic ground. From the earliest times down to the pacification of the empire by Iyeyas, every spot may have been said to have its story to tell and its blood to show. We passed the mountain of Hiyeisan, formerly celebrated for its numerous monasteries, with the temple of Mi idera on one of the prominent ridges; Karasaki, with its old fir-tree; Katada, to which the wild geese fly of an evening, favourite subject for the painter; Saccamoto, where Akitchi's brother committed suicide.

The lake is of such breadth that it was soon impossible to recognise or distinguish places on shore. As the little steamer did not go farther that night

than Hikonay, we landed, and so had an opportunity of seeing that celebrated Daimio town and castle.

We were recommended to go to the Raku raku, formerly the residence of the Daimio Ii, Kammong no kami, on the banks of the canal, cut round the base of the wooded hill upon which the castle stands. Poled along by a woman in her boat on the still water, under the trees overhanging, and through the lotus-leaves covering the surface, not a sound was heard but the rustle of the leaves as we brushed them aside. It was a beautiful evening, but the place had a deserted and gloomy feeling. Our boat-woman hailed a low house in a garden, and a woman came slowly out, and her quiet listlessness seemed in keeping with the circumstances. She told us we might take any room or place in the house. We found the house was just as the young Daimio had left it. The screens, the lacquered margins of doors and rooms, the handsome door-handles, the silk tassels, the fine mats, the ladies' apartments, the kitchen and utensils of all kinds in abundance, gave one an idea of what a first-class house was in Japan.

We sauntered out, found an entrance to the castle-hill, and walked up it by a steep road, half steps, to the stone gateway, and thence to the top, where there were but small remains of the Tenshu, or other parts of the castle, and with not a creature to ask a question of. We walked about the top plateau with an area of about two acres of ground, admiring the view over the lake, and noting that the few trees remaining were marked to be cut down, but perhaps, in comparison of those that are already sold and carried away, not worth the trouble.

The site of the palace and fort of Azutchi yama, where Nobunanga held a great meeting for the discussion of religious subjects, lies to the south, and Sawoyama, the castle of Midzunari, still farther south. To the north the view is bounded by the mountain of Ibuki, and on the east by the hill of Riozen.

The high and isolated site must always have made the Shiro of Hikone an important strategic point. It was assigned by Iyeyas to his friend, follower, and general Ii, Nawo massa, who had been associated with him as a brother in arms for years. Up to the late revolution it had continued in the hands of the Ii family without a break. This Daimio was the head of the Fudai Daimio, and one of the Si tenwo, a title of the four highest, and held a hereditary position as Regent, if of age to fill it. He was called Dodai, or "foundation-stone," of the power of the Tokungawa family, his ancestor having been a great friend of Iyeyas.

The last Daimio, son of the Regent who was assassinated when going to a levee at the palace at Yedo in 1861, did not live in the castle, but in the house below, in which we were to pass the night. The garden must have been very pretty when attended to, as Japanese gardens can be; but when we saw the place "where once a garden smiled," there was just enough left to take our thoughts back and try to fill the ponds with water, and the beds with flowers, and to give life to it all by fancying the merry laugh of the girls and ladies in their gay dresses as they tripped along the massive stepping or jumping stones laid in the footpaths and walks

with regular irregularity, according to the strictest rules of gardening, or poled about the ponds in their little light skiffs, bandying their jokes with the young gentlemen; and to our surprise, our dreams were assisted to a slight extent by hearing the laughter and little screams of female voices which proceeded from an outer pavilion. It turned out that there was a little party of children having a picnic and enjoying themselves in the deserted ladies' apartments. Before the sun set we walked into the town. It had a very deserted gloomy appearance; all the outer wood of the houses was of a dark colour, few or no signs on the shops — hardly any one going about. The only novelty we saw was the baths used by the ladies. These were for holding one at a time, were out in the street, and were simply large barrels with half of the lid opening, and a door in the side for conversation with gossips in the street. We saw two jinrikshas, and were run out about two miles to the temple of Benten, passing an old castle, Fusi shiro, formerly belonging to Midzunari, on a conical Fusi-like hill.

Fig. 26.—*Ladies bathing out in the streets of Hikone.*

The greater part of the Shiro had been taken down and sold, and we were told that the Mikado on his late tour, passing up the lake, asked where Hikonay was, as he had always heard that it was such a prominent object in the landscape on the lake. The

house we had slept in had also been sold to a Kioto merchant; but after the interest shown by the Mikado in the place, the Government ordered a small part of the castle to be rebuilt, and the house below was not allowed to be removed, but was repaired.

In the morning we left by a steamer, which touched Hikonay on its way to Nagahama; and as there was a festival, or matsuri, at that town, the steamer soon filled up. The matsuri gave us the opportunity of seeing the Mikoshi, or Yamma as they are called in Nagahama, Hoko in Miako, Danjiri in Osaka, and Dashi in Yedo—the high square cars which are drawn about by the people on the festival day. There are twelve of these in Nagahama, very fine pieces of workmanship in wood and metal. The metal-work on every one of the twelve was most tasteful, minute, and beautiful. They are said to have been the gift of Taikosama to the town. We found upon each of six of them an embroidered curtain or screen, evidently of European workmanship, representing men in armour and ladies in European dress; but we could get no account of how they came there, or interpret the intended representation. These yamma, in point of workmanship, compared favourably with the four belonging to Fusimi which we saw at Toji. The festival which was the occasion of their being brought out was in honour of Hatchimang, who is the divinity chiefly worshipped in the town. Taikosama had a castle residence at Nagahama, and he and Iyeyas, by order of Nobunanga, were fighting with Azai, near Onegawa, and the latter nearly got the better of the other two. Taikosama afterwards

married Azai's daughter Yodokime as second wife. When he was afterwards fighting with Sakuma, he sent and begged the people of Nagahama to pray to Hatchimang for his success, and when he overcame, he favoured the town greatly, and taxes were in consequence very light. A strong silk crape is made here, known as Hama Chirimen. The country round was also the field of battle between Taikosama and Shibata Katsuiyay, who opposed Taikosama after Nobunanga's death. Taikosama was on the eve of a battle with Otanni, at Ogakki, when he heard that Shibata was at Yanagassay, on his way to join Otanni. He immediately determined to fight Shibata first, and his army ran over nearly forty miles during the day, and attacked and defeated Shibata at Yanagassay. Shibata fled to his castle at Kitano sho, in Etsizen, but he was pursued by Hideyoshi, and he set fire to his own castle, after killing all his women and children. The place is now called Fukiu. The famous battle of Seki gahara was fought a few ri to the north, but we were unable to visit the site. This was the decisive battle between Iyiyas and his opponents, the chiefs of the Christian party. The governor of Otsu was governor also of Nagahama before the late changes.

We returned to Otsu and visited the celebrated temple of Miidera, and the bell as dragged away by Benkei. (The story must be all true, because the large bell is all scratched.) We went on and saw the remarkable pine-tree at Karasaki, stretching out its branches in all directions, each branch resting on a support either of timber or of stones. An annual sum was granted by Government down to the revo-

lution for the purpose of supporting and preserving this tree. The tree itself was an object of worship. We visited the village of Sakamoto, and ascending the Hiyeisan, passed the temple of Sanno, formerly the abode of many monkeys, and where these animals, or their representative, were worshipped. Should the Mikado take smallpox, the god of Sanno temple was punished by the door being shut for certain days by green bamboo branches placed across the entrance.

The view from the top of the hill Shime gataki was very extensive over Kioto, Fushimi, Nara, and the lake, every spot notable by historical association. There are standing two or three very fine temples on the hill—the Chiudo, and the Kodo, Mudoji, and Yokawa; reared, however, long after the days when Nobunanga surrounded the predecessors of the present incumbents, forcing them back into the flames at the point of the spear.

CHAPTER XVIII.

NARRA.

In October 1883 we left Osaka on a visit to Narra, spending the first night at Matsu barra, and afterwards following up to the saddle of the hills the course of the brawling small stream, which was made to do very active duty in driving numerous creaking wheels of machinery for ginning cotton. This place is outside the limits to which foreigners can go without a passport; and we found that, shortly before our visit, two Chinese, who had wished to visit Narra unprovided, were taken and sent back to Osaka in the middle of the night.

On the route we passed a large tumulus surrounded by a broad fosse full of water. This was said to be the burial-place of Buretzu, Mikado in the years from A.D. 499 to 506. He is said to have been of fiendishly cruel disposition, delighting in putting people to death, making men and women climb into a large tree and shooting them with arrows, ripping up women with child, and such playful habits; and that he himself thought he was so bad that people would dig up his body and scatter his bones, so he constructed this lake and tumulus to give himself a

chance of lying quiet and undisturbed, and has succeeded so far, at least till the Archæological Society finds him out.

Narra, formerly called Namto (Southern capital), standing in the valley of the Kidzugawa, has always been looked upon as a place of great sanctity, and was for long time the capital of the empire, of which latter character it can now show few or no remains; and of the former, between fires and decay, and neglect and disestablishment, it is rapidly losing the externals.

We put up at an inn looking on the pretty little lake Sarusawa, said not to be a Japanese word, and probably a Pali or Sanscrit name. From the window was seen the pagoda built in 732. The Buddhist legend is that Jinmu came to Osaka, where Nangassu ne hiko no mikoto was then master of the Gokinai, and the east part of Japan, and Jinmu could not conquer him; but after getting the assistance of Kattori and Kashima (representatives of civil and military power), they conquered him, and were afterwards led by a white deer to Narra.

The temples of Kassunga and Daiboots are now the two great lions of Narra.

At the time when the Portuguese Roman Catholics got grants of land from Nobunanga, the Buddhist priests of Kassunga were very angry, and complained to the Mikado that the sixty-six largest trees on the hill of Kassunga had all died at once, being a hint that the whole sixty-six provinces would be lost if the foreign sect should get more power.

Kassunga yama was formerly called Mikassa yama, and the hill was considered sacred, and few people

except priests dared or were allowed to penetrate the woods, through which only deer roamed in large numbers. The entrance to the temples of Amatsu koyane no mikoto, founder of the Fusiwara family, and three other divinities, passes under a large handsome torii or arch.

The avenue to the sacred temple of Wakamia is lined by magnificent trees, and by toros, or stone lanterns, of which there are incredible numbers, and to which new ones are ever being added, or perhaps, as my companion suggested, they were sold, and touched up, and resold to the devout, and which, if all were lighted, must produce a curious effect in the dark woods. The shrine to Wakamia, son of the first of the Fusiwara family, is the chief object of veneration; but it is a small temple with no form or figure of divinity, and the worshipper looks through the building into the dark wood beyond on the hill of Mikassa. This hill is now secularised and disendowed, and has been taken possession of by Government, and any one with a licence may shoot upon it, and many of the deer have been killed, some tame ones being still left.

Some of the temples have been destroyed, and in their place lath-and-plaster erections of most unpicturesque appearance have been erected on the vacant sites. Adjoining the pagoda stands a magnificent Japanese fir-tree named Hana matsu, whose lower horizontal branches, supported on poles, extend to a much greater lateral distance than the very considerable height of the tree itself. Near this was the site of the temple of Kobukuji, of date anterior to the adjoining temple of Daiboots. Tai shokkang

Kama tariko is said to have brought this temple from Miako about the year 710 A.D.

In Narra all the Buddhists are of the Hosso sect. In Kobukuji the high priest is known as Shuto, who in this character wears a magnificent vestment covering his head and face, except the eyes. He used to wear two swords, and led the retainers of the temple in time of war. He, however, appears in this style now only on the day of the festival, the 17th of the eleventh month.

Near Kobukuji stands the Nang yendo, a hexagonal building erected by a Fusiwara or Fuji tsoongu about 813 A.D. Beyond this may be seen among the trees the great roof of Daiboots, or Ro osha na boots, known as Todaiji. This temple and copper figure of Buddha were erected by order of Sho mu Tenwo by Rio ben Shojo about 742 A.D. The moulds for the figure were made at Shigaraki in Omi about 743. It has no pretension to compare (except in size) with the figure at Kamakura, being coarse and unsightly. It has the appearance of greater height from the elevation of the stone pedestal. On his left hand is Kunnon, on his right Kokuso. One of the large figures behind is Zochoteng, presented by Singetaka Hatake yama in the time of Yoritomo. The other is Ko mokuteng. The bell is thirteen and a half feet in height and nine feet one inch in diameter, and is said to weigh 70,240 lb. The copper lantern in front of the temple is said to be from China.

This temple was burnt by the Heki in the time of Kiomori, and afterwards repaired by Yoritomo. The immense overhanging eaves, to the length of ten or

eleven feet, are beginning to give way and require support.

In the temple are shown some old relics—carvings, Indian boxes, things supposed to have Persian or Egyptian or Chinese origin, the armour used by Yoshitzune, of very fine metal-work, and other interesting objects, either presented or dug up in the neighbourhood. There is also a go-down (Sho so in), in which old articles of value or interest are laid up, and have been preserved for more than a thousand years, the key of which is kept by a Government official. There is not far off the temple to Kunnon, known as Nigwatsu do and Sangwatsu do. In the former are images of "the thirty-three Kunnon."

At the outskirts of the town is the residence of the Yeta part of the community, and a house formerly for lepers. Near this there were the remains of an open bath built by one of the Mikado's wives, in which she and her damsels were in the custom of bathing in public. The Yeta of Kassunga stand high in the point of length of ancestry, and they had the privilege of carrying or dragging the shrine (Mikoshi) at the Narra festival.

The annual income of the Kassunga temple was 26,000 koku, with extensive territory and great power.

In pre-revolution times no one was permitted to go on Kassuga (or Mikassa) hill, which was left for deer to roam over, and the way in which these deer were treated was enough to prevent any one taking up their residence in Narra. The deer were allowed to roam about the streets and walk into the houses,

and no one dared to turn them out or molest them, under heavy penalties. No one was allowed to keep or bring a dog into the town, and if one appeared it was immediately killed by the Yakumins or officers. At the revolution the people set upon the deer and nearly killed them all, as they were a constant source of trouble and anxiety. The punishment of Ishi ko zumi was inflicted on any one who killed a deer. This was putting a man alive into a deep hole and covering him up with stones. The custom was for every one at Narra to get up very early and look out at his door to see if a sick or injured deer might be there, and to pass it on to his neighbour's door if he was not already awake and on the look-out. The horns of the deer were annually cut (Tsunokiri), as they are said after the season of mushrooms to itch and make the animals dangerous. The doors of the houses were all shut, and the Yeta drove down the deer from the hill. They were lassoed and held while the Yeta sawed off the horns, which were their perquisite.

In Narra there is no worship of tutelary or family gods, because Oyama nushi no mikoto is the one god of the forty-four streets of the town.

There was formerly a high officer appointed by the Yedo executive as governor of Narra. None of the Daimio had residences in Narra, or ever went there except incognito, but, during the annual festival, the Daimios of Yamato province were obliged to go officially with their retainers as guards.

White hemp and jute were two of the principal products of Narra, and were annually presented to the Shiogoon. There were formerly three high

priests in Narra, all being Mia, or princes of the highest rank.

In this part of the country one often hears of the thirty-three temples of Kunnon to which so many devotees make pilgrimage. These were in the order in which they were to be visited :—

	Province.	Temple.
1.	Kii, . . .	Natchi yama (where is the high waterfall).
2.	" . . .	Kimi idera.
3.	" . . .	Kokawa dera.
4.	Idzumi, . . .	Makino dera.
5.	Kawadsi, . .	Fusii dera.
6.	Yamato, . .	Tsubosaka.
7.	" . . .	Okadera.
8.	" . . .	Hase dera.
9.	" . . .	Nangyendo in Narra.
10.	Yamashiro, . .	Mimurodo.
11.	" . .	Kami no daigo.
12.	" . .	Iwa mu dera.
13.	Omi, . . .	Ishi yama dera.
14.	" . . .	Mii dera.
15.	Miako, . . .	Ina gumano.
16.	" . . .	Kio midzu.
17.	" . . .	Rokuhara.
18.	" . . .	Rokakudo.
19.	" . . .	Hodo, in Tera matchi.
20.	Yamashiro, . .	Yoshimine.
21.	Setsu, . . .	Anowo dera.
22.	" . . .	Sojiji.
23.	" . . .	Katchiwo ji.
24.	" . . .	Nakayama dera.
25.	Tanba, . . .	Kiomidzu.
26.	Harima, . .	Hokkezang.
27.	" . . .	Sho sho dera.
28.	Tango, . . .	Narray ai.

	Province.	Temple.
29.	Wakasa, . .	Matsu no dera.
30.	Omi, . . .	Tchikubushima.
31.	" . . .	Tcho me ji.
32.	" . . .	Kwanonji.
33.	Mino, . . .	Tanni gumi.

These are called Sei koku san jiu san bang (the Western provinces, thirty-three).

In the Kwanto there are one hundred temples of Kunnon, known as Bando Hiakubang.

In Sikok eighty-eight, Hatchi jiu hatchi kasho.

Pilgrims walk from temple to temple, each having with them a book in which it is certified that they have visited and worshipped, and this book is burned with them, and passes them out of the gates of purgatory.

The Buddhists assert that there are eight millions of gods. Hak piak mang, pronounced "ya horo"—these words are used as a sort of sign over fruit-shops, but my friend suggests that it is possibly a corruption of Ya ho ma, or Ya hova, the word used in the Chinese Old Testament for Jehovah the one God. The book 'Jin dai no maki,' or 'Book of the Generations of God,' is much read by Japanese in connection with the Bible.

There are several fine specimens of Ni wo, or two guardian kings of temples, at Narra, as in all Buddhist temples. The two are also called "A woon"—from two words, "A," to open; "woon," to shut—because the mouth of one is always open, and of the other always shut.

CHAPTER XIX.

UJI.

We left Narra for Uji, and shortly after starting, one of my runners with whom we had arranged was leaving me and exchanging his place with another man in the street, when my Japanese friend jumped out of his jinriksha and darted at them, ordering the first to go on, and saying that it would not do to allow it, jumped in again, and the man went on quite contentedly. He said they were not allowed to change, and transfer their burden to a weaker man for a consideration. The road lay alongside the Kidzu river, in a flat rice-and-cotton-covered valley of varying breadth, all the farmhouses and villages (and it seemed a continuous village) lying on the dry ground at the foot of the hills, so that none of the arable ground was taken up by dwellings. The floods after rains send down such quantities of small gravel from the "naked" hills around, that all the lesser streams are raised high above the level of the rice-grounds. Uji is well known as the best tea-growing district of Japan, and the tea-growers, with a steady monopoly, were generally wealthy men. In the end of October the farmers were beginning to cut the rice. The persimmons of

different kinds were hanging in profusion like golden apples from the trees around Uji, and the cotton was ripening.

Before the late changes each of the Daimios had business dealings with the Chashi, or tea-dealers. They had not houses in Uji (the district then belonging to the Shiogoon), but sent men as brokers to negotiate the exchange of the produce of their territories for tea. It was not called buying or selling, but an exchange. The Chashi had large go-downs for carrying on this trade, and Uji was a wealthy town. The tea which is used as powdered tea, after infusion and stirring in an old bowl, is grown at Uji. It is covered up by bamboo frames and straw while growing, to make it delicate in substance and flavour, and less astringent.

These Chashi had a custom of shaving the head like priests, and the fashion and the custom of the trade seems to have begun in the Ashikanga times; but it has come to an end, and the town is now greatly impoverished.

The Matsuri, or festival of Uji, was celebrated on the fifth day of the fifth month, when the moon was young, and was one of the Buddhist priests' pieces of sensuality. At midnight every light was extinguished in the houses and streets, and every man, woman, and child went to the temple of Angatta to worship, either without their clothes, or after dedicating their clothes to the god. It was called Angatta Matsuri, and people gathered to it from all quarters; and as the festival and horse-races at Kami gamo and the Matsuri of Fushimi fell on the same day, the young fellows of Kioto were in the

habit of being present in the morning at the horse-racing at Kami gamo, at the festival at Fushimi in the afternoon, and at the Angatta matsuri at Uji at midnight. The Mikoshi with the idol was carried about the town by crowds of men carrying branches of the sassaki-tree, and at 3 A.M. was replaced in the temple, and lights allowed, and people went home as they were. This mode of conducting the festival leading to much disorder morally, has been forbidden of late.

The tea-house to which we were shown was very good, and had a little open summer-room over the river (the Yodo gawa), with beautiful views up towards Bio do in, across to Obakku and Koshoji, and down towards Momayama.

About a mile from Uji, on the banks of the river, stands the temple of Bio do in, said to be one of the oldest unburnt temples in Japan. In this temple Yorimassa, after trying to stem, at the bridge of Uji, the forces of the Heki pursuing Takakura no mia and the Gen party, committed honourable suicide. The priests of Narra having taken the Gen side of politics, favoured Yorimassa, and, as punishment, the Heki burnt the temple at Narra.

The river at Uji is that which flows out of the Biwa lake, and we took a boat and were pulled down to Fushimi. The following morning we walked out to see the site of the famous palace of Taikosama, which he built here on Momayama. The ground has been traced out and marked by order of the present Government, so that it is easy to identify the main features of this once splendid palace. From the hill-face there is a fine view over

the plain where many waters meet. Here, in the "new town of Fushimi," as they styled it, the foreign priests of the sixteenth century were entertained by Taikosama.

Momayama is said to have been the most splendid residence ever raised in Japan. The tiles of the roof were large and were heavily gilt, so as to reflect the rays of the sun to a great distance. It seems to have been destroyed by order of Iyeyas. Part of the woodwork and painted screens by Tang yu were removed to Nanzenzi temple and put in the Hojio there. To this day tiles with portions of gilding adhering are sought by the antiquaries of Japan, and are offered for sale in the shops of dealers in bric-a-brac. We saw two—the one in Kobe, and another, fitted as a hibatchi, in possession of a widow of an antiquary at Ikao. They are (at present) rare.

There is a great fancy among the Japanese themselves for collecting such objects. The exposed ends of tiles of the roofs of old residences of celebrated men, which tiles are generally stamped with the crest of the owners, are among these.

Returning to Uji by the Chinese temple Obakkusan, with its mandarin poles and openings in the walls, and other marks of its Chinese origin, we proposed going to Ishiyama and Ootz by the road along the banks of the river. Boats cannot, on account of rocks, be used. We were bewildered by the difference of statements by persons living almost on the spot. The landlady and attendants of the inn assured us we could not go up by the river-side, and indeed that there was no road for jinrikshas in any

way. The jinriksha-men thought there was a road, and were ready to go. A gentleman living two miles up on the river-bank assured us there was a fair road all the way up by the river. We concluded that the landlady was wishing us to stay in her inn for the night, so we determined to go. The result was that the landlady was right. The path we followed very soon turned away from the river up a glen, and wandered into the country for miles, gradually growing smaller and smaller, and passing over the divide between Yamato and Oomi, till we met a man who, with a look of surprise, assured us that these carriages could not go that way any farther. We made a bargain with him to carry our luggage, and walked through woods and along narrow paths by the margins of little rice-fields, bordered in many places by fencing, showing that they were visited by wild boars and deer, until he landed us once more on the banks of the stream, at the bridge Shimbashi, crossing above the rocky part of the river. Above this bridge we were able to get a boat to take us again to Ishiyama. Our boatman poled us all the way, and was a talkative fellow with a pleasant voice, and seemed to while away the time in the dark by a continuous flow of jocular conversation with the man who had carried our baggage. On asking my friend what he had been talking about so pleasantly, he laughed and said he had been telling them that he had had thirteen wives in ten years, and that of these eight had died, and the others had left him after quarrelling with him; and of eight children only one was alive. It seemed as if a coroner was needed in that quarter.

Among these boatmen and horse-boys one does not see tattooing of the back and limbs so commonly as it was twenty years ago. It was interdicted by order of Government; but as on a recent visit by two young European princes they expressed a wish to be tattooed, a good operator was sought for, and the operation was conducted not only under the nose but by the sanction of Government, and it has been revived a good deal, and is once more growing again into a custom.

CHAPTER XX.

KOYASAN.

In November 1883, from Kobe we started for a visit to the famous monastery of Koyasan, on the mountains of Yamato province. Going through Osaka, we stopped for the first night at Sakkye, where we found the police either very alert or very stupid. We were rather late of arriving, and I afterwards was told that the police had visited my room during the night, and had also insisted on entering a room where a Japanese lady was sleeping, expecting her husband from Osaka, and feeling the bed to satisfy themselves that no one else had been there. These men are said to exercise the authority they are clothed with in a way to suit their own interests or pockets. However, this is not by any means confined to the police of Japan. We visited the famous temples of Sumi yoshi; saw a Kagura dance by several of the girls who wait to perform it, and which is only a slow posturing with a fan in the hand; saw the pond where fish assemble to be fed on clapping the hands, showing that they have the sense of hearing in all its necessary acuteness. Visited the harbour, and saw that the water of the bay is not at present deep enough for vessels of any size, notwith-

standing that the name of the province is derived from the "harbour"; but which was destroyed, as told above, by the Yamato gawa being led into it by Taikosama. There was evidently a great scour by the sea at this point, otherwise the almost lake-like portion of sea nearly shut in by the island of Awadji would have been filled up; but the force of the current at the whirlpool on the west side of the island, during the rise of the tide, shows a strong scouring current sufficient before the cut was made to keep the point at Sakkye, where it seems to have impinged, deep water.

We visited the temple of Mio kokuji, with its fine sago-palms admired by Nobunanga, and saw the place where the eleven young Japanese soldiers executed themselves in 1869 by hara kiri, to satisfy the French, and to cover the cowardice and mistakes of their own Government.

In a small back-court in another street we were shown the eleven neat stones marking their burial-place, and awaiting a larger and nobler monument to commemorate their heroic deed. The story as told by Japanese is, that at that time the wishes of a strong party in the State was signified by the two words Joï and Sako—"Brush away" the foreigner and "shut" the ports; that the town of Sakkye was specially excluded by treaty from the visits of foreigners, and consequently that Tosa, to whom the defence of the town was committed under the orders of Government, ordered his men to resist any landing there by foreigners; that the French landed from a boat from a man-of-war for no particular object, and were politely requested to go away; that

during the opposition offered by the Japanese acting under their orders, a Frenchman fired a revolver; that there was no complication about women, and immediately force was used by the Japanese, and that eleven of the French were killed. After a long investigation, magisterial and diplomatic, the Japanese Government, instead of boldly saying the soldiers had only done their duty and obeyed orders, agreed to please the French, and sacrifice eleven young men who had taken part in the scuffle; and these young men, upon being condemned, asked to be allowed to execute themselves after the manner of the heroes of the country. The French consul took a seat at the temple, and sat down to see this suicidal execution. Some of the lads took their bowels in their hand, and holding them up, died cursing the consul and France. This was in 1869; was France under a curse in 1870?

Previously to this, it is said by the natives that the Tokungawa party had some feeling that they had been misled by French officers, by whom their troops had been drilled, and by whose agency their cannon had been obtained. They had read the history of Napoleon and his wars, and thought all Frenchmen were Napoleons; but on an approaching battle with Choshiu and Satsuma men, the officers said they would move to Fusimi and fight there. Afterwards, when they had gone there, they said that that was not a suitable place, and that they must go to Osaka; when they got to Osaka and the sea, they left them, and their guns generally burst on being fired.

Here I would take the opportunity of alluding to

some accounts which have lately been published by an American author in reference to the attack upon and murder of Mr Richardson in 1862, at Namamungi, on the main highroad, by order of Shimadzu Saburo.

The object aimed at by this writer seems to be to show that the English party, and especially Mr Richardson, were in the wrong, because they had been warned not to go upon the road on that day, and that the party behaved rudely; and to show that no American would have done such a thing—that their conduct was aggressive and overbearing, and that they had no right to be on the Tokaido at all. The assassination is regarded by the natives as the turning-point in native history, and a Japanese gentleman has erected at the spot where the murder took place a stone as a monument of the event, with a carved inscription, in which he says that the death of Richardson has given liberty to Japan.

As I am now one of the few persons who were in any way cognisant of all the facts at the time, I would wish to offer what justification can be offered for the party. Mr Richardson on the previous day came to me and asked me with a friend to accompany the party of four, who were all perfectly ignorant of the Japanese language. I told him we could not go, as we had arranged to go to exploit a temple within the limits of the foreign boundary, Shorenji. Unless any one can show by document that a notice was issued by Colonel Neale, her Majesty's *chargé d'affaires,* to British subjects, warning them that a high dignitary was to be passing with his retainers on that day, and recommending them to avoid it, I

have the conviction that no such notice was issued, and at any rate that we, as well as the other party, were ignorant of such notification. I afterwards heard that on one day (but on what date I cannot say) a notification was sent to Colonel Neale by the native authorities, informing him that on the same afternoon a Daimio with his retinue was to pass along the road, and requesting that notice thereof should be given to foreigners; but that Colonel Neale informed them that with such short notice he could not undertake to issue a notification and hold his countrymen responsible for disobeying what they may never have seen, as many of them were in the habit of riding out early in the morning. But I am sure that this correspondence did not refer to this day. There not being any order issued closing the road, or any idea of impropriety or danger in using the Tokaido, or any difficulty in riding out, the first person that rode out that morning on the roadway was an American gentleman. At that time Mr Van Reed was looked upon as the best linguist, and the best authority upon the manners and customs of Japan. He had published a phrase-book, and he was intimately acquainted with native customs and local reports, and knew all the principal native merchants in Yokohama. He lived in the house of the agents of Messrs Russell & Co., and was in close intercourse with the American consul, if he did not live in the same house. On the morning of the day on which the murder took place, Mr Van Reed rode up alone, followed by his horse-boy, along the same road, the Tokaido, as far as the boundary limits, the Rokugo river and the village of Kawasaki,

passing through the whole of the retinue of Shimadzu Saburo. Very fortunately for him, he passed through the village of Kawasaki at the time when Shimadzu Saburo was at his mid-day meal. It is reasonable to think, that if any such intimation had been given, Mr Van Reed was sure to have known of it; and by riding for eight miles on the road in face of Shimadzu's train, showed himself more foolhardy, and reckless, and overbearing in ignoring and opposing the customs of the country than the English party, or he was not informed, and in ignorance of the risk he was running. He was not the man to thrust himself into unnecessary danger and risk for no object, being of a quiet temperament and delicate constitution. Had there been any notification, Mr Van Reed must either have known it or defied it, which exonerates the English party from any idea of intentional rudeness and self-importance, or of overbearing foolhardiness, which American writers have tried to fix on the party. He went in to one of the tea-houses, but was not allowed by the natives to ride back. A boat was got for him, and he was sent down the river and across the bay to Yokohama.

Shimadzu Saburo had been down at Yokohama only a few days before, and asked to see, and was shown, one of the foreign houses, and on leaving expressed himself pleased with what he saw. Perhaps he may have thought that foreign forms of politeness were not enough for one in his position, and may have allowed it to rankle in his mind; but the native account now is that he declared his intention, and the Government of Yedo (and indeed

all Yedo as well as the villages on the road) was aware of it, and passively approved, of cutting down any foreigner he met on the Tokaido. To bring forward after his death, as a criminal charge against young Richardson, a complaint of a Chinese coolie in Shanghai about a practical joke that might have been played in any barrack in England, only served to show the animus of the writer, and to give a gloss to the unsupported assertion that he had said, "Oh, leave them to me," when he had no weapon but a bottle of champagne slung to his wrist. Unfortunately, none of the party could speak two words of Japanese. The retinue of a Daimio did not walk in regular order; they straggled along by twos and threes, and the retainers would not dare of themselves to offer any insults. It was only when suddenly coming upon the norimono of the chief, surrounded by many men, that any alarm was created, and the difficulty about turning round ensued. If they had gone off the main road only a yard or two, they would have been on Government ground, and so away from danger. Indeed, while Mr Richardson was sitting down on the bank at the side of the road, the people entreated him to go into the field at his back; but not knowing the language, he did not understand their advice, the only word he knew being "water," which he asked for. And when Shimadzu Saburo came up the second time and found him sitting there, he ordered him to be killed, the fine handsome young fellow, mortally wounded, "fighting like a tiger for life," as the natives said.

On the day when poor Richardson was murdered,

we had ridden out to the temple of Shorenji, about fifteen or twenty miles distant from Yokohama, quite unconscious of any notification prohibiting us from the Tokaido. We saw on arrival at the temple that some religious ceremony was about to take place, and following the stream, we found ourselves in a grove of lofty trees with a slightly fenced enclosure, within which were several priests sitting by the side of a thick bed, about six steps in length, made of billets of wood arranged on the ground. Waiting for a short time, a prayer was mumbled by the priests, and after it was over, a light was put to the wood and it began to burn. When it was well lighted the crowd proceeded in an orderly way to walk over, one by one, the lighted wood. First came some of the elder men, then old women followed, then young men and girls, and by the time the poor girls crossed it the flames and heat had become formidable. But many crossed it more than once. Then followed men carrying little children in their arms; and after these, men and women carrying clothes apparently belonging to persons who could not be present. It was a regular passing through the fire to Moloch.

Starting from Sakkye for Koyasan by the route by Mikaitchi, where we passed a very large specimen of a lignum vitæ tree close to the road, and over the Kiimi pass, we came down on the village of Hashimoto; crossing the Yoshino river by boat, we put up at the village of Kamuro.

A little above the village stands a small temple dedicated to Chisato, the wife of Karukaya and daughter of Katto Sa yay mon no jo. Hers is a

favourite story in Japan, and is frequently dramatised. They had a son, Ishida maru, and one night Karukaya, while his wife was within, saw the shadow of her head upon the paper screen, her head appearing to be surrounded by snakes; upon this he left his wife and child without a parting. She sought him everywhere, and at last heard of him as a priest in the mountain monastery of Koyasan. She tried to get access to him, but he sent word to her to say that he had devoted himself to Buddha and would not leave, or even speak to her, and by the rules of the monastery no woman was allowed to proceed beyond a certain point on the hill. The wife took up her place on the spot where this small temple now stands, and remained there till she died.

As the monastery stands on the top of the mountain, we found that there was a variety of paths from which to choose. At Kamuro we were advised, as the easiest one for ascending the hill, to go down the banks of the river as far as Kudo san village and take the path up from thence.

There were two good tea-houses in Kamuro, formerly too much resorted to by the young priests of Koya. From the one we were taken to there were beautiful views of the wide vale of Kii province, both up and down the Yoshino river. The only interesting feature in the house itself was that the landlord was very ugly and his wife very pretty. At the time we were there the Yoshino river was low, but the boats carry passengers down to Wakayama at the mouth of the river, but not much farther up than Kamuro, owing to rocks. We set

off for the top of the mountain, leaving Kamuro after breakfast, and walking down the side of the river for about two miles, to the village of Kudo san. Here we were admiring some chrysanthemums in a little garden by the roadside, when a comely young woman with eyebrows and unblackened teeth, but with shaven head, came forward and asked us if we would like to see some of the relics in the little temple, informing us that it was the final resting-place of Sanada, a general in the army of Hideyori, and opposed to Iyeyas during the Osaka war, and who lived for some years after at Koya.

As we at least did not object to continue sitting under her pretty smile, we saw a maku, or curtain, used by Sanada, with his crest, stirrups, and other things, and wishing her adieu, set off up the path she pointed out to us. This was comparatively broad and well made, and was furnished with cho stones, or milestones, which marked the distance every one hundred and thirty to one hundred and forty yards. These were put up at the time of a visit of one of the Mikados to Koya. We found that there were one hundred and seventy-five of these, so that the distance to the top by this route is about thirteen miles. These stones are handsomely carved, and the road very easy and gradual, losing very little on the whole length. The views of the province of Kii, from every point on the way up, were very extensive, and until we entered the cryptomeria wood near the top, we never lost the fine open views. Another name of Koyasan is Ama boku san, called so from a receptacle or box, kept in a grove of trees half-way up, and which is, or was, opened by the

priests when the country was in need of rain. Here we diverged a little from the path to examine an old working for copper. Above this the temple of Kariba the hunter was seen at a little distance, standing in a small wood. We had long seen before us the wood-covered upper part of the mountain, and at length the path entered it, and from the density of the woods we saw no more around us, except the fine stems of the cryptomeria-trees rising from the sides of the hill below, when suddenly, on a flat platform, surrounded by noble trees, we saw standing before us the very lofty, handsome, temple-like gateway or entrance to the monastery of Koya. While standing admiring this immense wooden structure, with its two large Ni wo, or guardian figures, we were accosted by a man who seemed to know all about us, and to be prepared to receive us in the most hospitable way, and who invited us to stop at the Fu-kutchi-in house, where we were hospitably welcomed by the kind mild abbot or head of the establishment. I presume they had heard from below of our arrival at Kamuro; and as there is no tea-house or place of entertainment for strangers permitted in the place other than these religious houses, we were glad to accept the invitation so kindly given. Crossing a little stream, with a notice requesting that nothing offensive or dirty might be thrown into it, and then entering and crossing a broad gravelled square court, enclosed by a black wooden paling, we sat down, and taking off our boots on the lowest of three steps leading to a broad, smoothly polished, kiaki-wood verandah, were shown into our partitions of the floor, and had a short con-

versation with our kindly host. The old abbot said he was very happy to receive us in his humble dwelling, but he would take it as a favour if we did not cook any beef in the kitchen of the house. Our quarters we found to be not only spacious, but handsome in point of size and beauty of decoration, in the carving of wood, in the painting on the screens, and on the fineness of the matting.

We soon had our dinner-tea spread on the floor, and were glad to attack it. Neither beer nor wine was to be had in the precincts, but to our surprise the abbot walked in with a bottle of claret, which some benevolent and thoughtful predecessor of ours had given him.

After our meal, guided by some of the young acolytes — among whom was one from Yedo, who seemed pleased to get news from his native place, and who spoke with a very soft gentle Japanese voice,—we took a cursory look at the small town, for such it turned out to be, and so returned with a better idea of what Koya san was. The Jesuit letters say that in their time there were three thousand students at Koya. The description of the various temples and objects of religious interest is so complete in Satow and Hawes' Guide, in this as in every other place of which we had an opportunity of judging, that it is needless to recapitulate them. What we found was, that here, at a height of upwards of three thousand feet, in a cup near the top of the mountains, surrounded by trees, was a small town, the most prominent features being the large entrance temple-like gateway, surrounded by tall sombre cryptomerias; the fine Kondo, or principal temple

standing among other smaller temples; and the street, shaded by a dim religious gloom, passing between retired enclosures, such as the one we occupied. Farther on, the little street or pathway was lined by shops for the sale of articles of food of a very meagre description, and of articles connected with the Buddhist forms of worship; and continuing beyond these, and crossing a stream, we again entered the deeper gloom cast by tall cryptomerias, beyond which point we could darkly see tombs and monuments in great numbers.

From the earliest time of the Buddhist religion a place situated as this is was sure to be associated with some saint who was seeking a place of retreat remote from the busy haunts of men, where he could, unmolested and undisturbed, enjoy the charm of contemplative worship.

Kobodaisi (whose *ante-mortem* name was Kukai), according to Buddhist legend, seems to have been roaming about in the eighth century in search of some such place, and visiting at the village of Ama no mura (or Inu kei no mura): Kariba the hunter, who was the chief of the district, or proprietor of Koya, inquired of him, and was told that this retired place in the hills was just what he wanted. Kariba, with his two dogs—one black, one white—accompanied Kukai, who was pleased with the place, and determined to settle there. This was the origin of two dogs being always kept in the town, a black and a white one. These had till recently a grant from Government of one bowl and a half of rice each daily. We saw the black one; but as the white one had recently died, its situation was vacant, and a

priest had gone down to get one to supply its place, even in face of the dogs having been disendowed at the late revolution. The shrine of Kariba was pointed out in an adjoining valley. Before the recent changes in politics, the revenue of Koya was reckoned as 21,000 koku, and about seven hundred priests, old and young, resided here. Now one hundred and fifty find it difficult to live on the alms and offerings of the faithful, with no settled revenue or endowment. Here, as at Nikko and other powerful ecclesiastical establishments, the priests had full rights of deciding and awarding punishment in civil and criminal cases over the surrounding district. There was formerly here a prison similar to that at Nikko, and the court had the power of life and death. The whole thing seems to have been begun and carried on for the increase of the power of the Buddhist religion, and for giving a mode of living to a number of men who preferred retiring from the world and sometimes from justice. The theory is that Kobodaisi, who was a reputed saint, consecrated the place by his sanctity, and lies in his tomb waiting in a state of trance for his return to life and to active work. It is curious to note how many, in all religions, seem at the present time looking for the coming of a man to put things upon a new footing. From the Jew, the Christian, the Mohammedan, the Hindoo, the Buddhist, all are looking in expectation —the first for a Messiah, and Christ, a Mahdi, or a Rustam, the last for the Mirokku Bootsu, or the Buddha that is to come. But Kobodaisi is not revered by all the Buddhist sects. The Nitchi ren and Ikko sects do not regard him as a saint or as

worthy of worship. At one time Koya, and, still more, the monastery of Negoro, which was pointed out among the hills on the south side of the Kii no gawa, could muster at their call armies of retainers sufficiently numerous and attached to enable them to defy Nobunanga, and to hold their own amid the bloody wars that preceded and lasted during the sixteenth century. This monastery was a place of retreat to which men who had lost their power of influencing affairs could retire, or for condemning obnoxious or suspected adversaries to efface themselves in. Kobodaisi having, by his residence and death here, consecrated the locality, it became the interest of the Buddhist priests to utilise and enhance the value of such property as much as possible. To do this they gave out that it was a great advantage to the prospects of the faithful in the next world to be buried near such a holy man and place, or at least to have a spiritual residence or abiding-place in the vicinity. As, however, a man could not be buried actually in two places, the device was fallen upon of interring a hair, an eyelash, or a nail of the finger, or a bone, or some small portion of the deceased. But there was still the spiritual portion of the man, and it was given out that when a small piece of wood, like a model tombstone, with the date of death, and the name given by the Buddhists after death carved on it, lacquered, and gilt, was consecrated by priestly hands, one portion of the spirit would remain by it. This little wooden monument, generally about twelve inches in height, known as the Ihai (ancestral tablet), was carefully deposited in some one of the chapels (Ihaido) with which Koya abounds. There were two

sources of emolument to swell the ecclesiastical revenues of the place—the one from the cemetery, the burial-rites, the payment for the ground, the rearing a monument, the continued fees to be paid; the other from the consecration of Ihai, the preservation and religious rites connected therewith—to each of which the surviving relatives were invited to contribute from year to year. To have a tombstone in the cemetery of Koya san was considered a high posthumous honour; but as every individual could not enjoy the luxury, in many cases towns, districts, or provinces joined together to support or take a share in the erection of a common tombstone in the cemetery, and the support of a chapel or abbey, such as the one we were sleeping in, the Fu kutchi in, which was kept up by the Daimios of Hikonay, Hirado, and Omura, and also by several of the townspeople collectively belonging to these districts. Others had been kept up by some single Daimio at his own expense, and for his own Ihai. Since the late revolution the vindictive hand of the religious iconoclast has been here, and nearly one-half of these private residential mausolea have been destroyed. In the former case, when the house had been partly kept up by the people, the chapel has been left uninjured; but in the latter, all were burnt, leaving large empty spaces and blanks in the town. This unworthy act of spite by the Government has of itself impoverished the place.

After breakfast on the clean-swept soft mats on the floor, the abbot, dressed, as he always was, in the vestments of his order, took us round his residence. The whole was beautifully finished, and

kept as clean as a drawing-room. The kitchen was spacious and clean; the bath-room; the shoji; the partition-screens of the rooms, with black paintings on gold ground edged with black lacquer; the garden around; the smooth-polished hardwood of the verandah, leading us to the darkly lighted chapel of the house; the Hondo (with a representation of Kobodaisi), which was scrupulously neat in all its arrangements; the brass-work brightly polished; the flowers newly gathered; but all with no direct light of day, only lighted by the lamp before the altar. This is the altar for the universal Buddhist worship as a Church, where prayers are offered for the inmates and all men. He then showed us in an adjoining apartment the Ihai do open to the light of day, and here everything was in equally satisfactory brightness. The Ihai or tablets were ranged round the apartment and the walls in hundreds, all richly gilt. The hangings of silk, the ornamentation of the altar, the shrine, the brass-work, rails and lamps, were all in keeping, and contributed to the reality of the worship; and to add to the solemnity of the place, the abbot and the acolytes with him all knelt before the representation of Kobodaisi for some moments in adoration. Here special prayers are offered for the spirits of those whose tablets are here (and being paid for), and the whole worship in this chapel is considered to relate to these alone. Of course if the fees are not paid, and no contributions made by the living representatives, the Ihai are turned out of doors. The fees are probably small; but Shimadzu Saburo of Satsuma, when applied to, told them with rude frankness that he did not care about his ances-

tors' spirits, and they might shift for themselves. But doubtless the priests will watch and pay him off some day.

As the chief priest of Koya was absent, we were taken to his residence, Koong go boji, where the interior was, in regard to fittings, similar to our own, but on a rather larger scale. Here we were shown the room of willows, so called from the pictures on the gilt partitions, which have not been changed since the day when Hidetsoongu, nephew of Taiko-sama, suicidally executed himself, after killing his attendants and retainers in this room by order of his uncle, a somewhat imprudent act of Taiko's, as it left Iyeyas with no opponent except the young boy Hideyori. His small tombstone is, like those of Yoritomo and Yoshitzune, not in the general cemetery, but on a little hill adjoining the house. We afterwards visited the Hondo, the large temple, a splendid specimen of these wooden erections, and which is now only rising from the ashes of one burnt down twenty-five years ago. Around it were other specimens of wooden architecture, a library, and a building for relics, which must be very interesting, but the priest with the key was absent. There was a small shrine to Kojing, the god of the kitchen. Attached to the door of this shrine were many "yema," or small votive offerings of sword-blades of all sizes down to little models. Formerly women were not allowed to enter the precincts of the monastery. They were allowed to come up the hill to a place where a bronze statue of Buddha was placed, and opposite to it was a sort of shabby open shed, where the poor religious humble creatures were contented

to stop. This place of worship is known as "Nio nin do." Since the revolution women have been allowed in Koya, but an order had been issued a few days before our visit prohibiting them once more after 5th November 1883, but it seems doubtful if this can be carried out.

On the following morning we visited what may be called the National Cemetery, the interesting feature of Koya san. Walking down the village between many of these black paling enclosures, similar to the one we were living in, we crossed at the end a bridge over a little stream, beyond which the tall cryptomerias, with their immense straight stems and dense foliage, lead the way into a gloomy avenue. A young lad here joined us, who seemed to constitute himself our guide, and, on the whole, was of great use in pointing out what we inquired for, though he was somewhat deficient both in his historical and ecclesiastical education. We began to pass the tombstones on either side, at first only lining the path, but after a little they became more numerous and larger. They soon were as thick as there was room for them. There was a great difference in size, from one of the largest to Suruga no Kami, Iyaymitzu's half-brother, down to that of Akitchi mitzu hide the traitor, which had evidently been a good deal knocked about, and was reduced to five round stones, one above the other. There was one common pattern ran through the greater majority of these monuments: the square block standing as a platform on the ground, the symbol of earth; above this a sphere, the symbol of water; above that a stone like the roof of a pagoda, the symbol of fire;

then a ball representing air; all surmounted by a drop-shaped finial, the Buddhist representation of a pure heart. Some of the tombstones were quite new, indeed several were not yet finished. In some cases the tomb was so fashioned as to resemble a house with a stone door. We saw a little shrine with a small figure of hard stone standing in a damp place, and the vapour being condensed on the stone during hot weather gives rise to the story of the divinity perspiring. Nearly all the families of the Daimios are represented here in this congregation of memorials of the dead, and Satsuma among the rest, though Shimadzu Saburo declined paying any longer for his ancestors. Still we walked on and on through tombstones and lofty gloomy trees, passing a wide hall standing on low wooden pillars and with numerous lights burning, the Man ro do, or hall of ten thousand lamps; then a temple with some very old pictures, or Mandara of Buddha and his saints, evidently of Indian origin; then some six bronze figures of Jizo, which were being washed; and we were pointed out a tree wherein good men who look at it see a figure of a man, and bad men of a dragon. The enclosure wherein simple grass mounds represent several Mikados, and the plain square tall pieces of wood, the Sotoba, with the names and titles of the Shiogoons of the Tokungawa family and others, were found not far off the small wooden erection, wherein Kobodaisi is said to be lying awaiting his resurrection, standing in a thicket at the extreme end of this valley of the shadow of death, gloomy, damp, dark, moss-covered from the overhanging trees, and apparently hastening to decay.

This, then, was the whole of Koya. And one could not help asking one's self what it was all about, that from every part of the empire small and great should desire to be represented here, and go to the expense of all this for so small an object. It was no doubt for the interest of the ascendant family to foster the Buddhist priesthood, and to make of them not the powerful enemies they were in Koya, and Negoro, and Hoonganji, to Nobunanga and Taiko-sama, but warm steadfast friends, with their ambition disarmed and their claws clipped by endowment. And so long as the Tokungawa family had power, they took care that all the other feudal lords who might have been competitors should follow where they went, and do as they did. The Ihai of the Tokungawa family were kept in a small temple near the upper end of the town, which seemed in a very dilapidated (if such an expression can be used of wood) and forgotten condition—the door open, the place covered with dust, but with some wooden figures still remaining, showing taste and art in the carving. In a little building to Fudo, said to be four hundred years old, our attention was drawn to the four corners having been erected by four different carpenters, without previous communication with one another. Close by was a building which was of the most practical use of the whole monastery —to wit, a registry or office in which was kept a copy of the registers of all the chapels, showing the names of all the persons having monuments here, and also all visitors. This serves as a reference office for the chapel in which any Ihai is deposited, and also for genealogical purposes, and is constantly referred to

for elucidating family connections. We omitted to ask what was the date of the earliest entries in the registers, or of the earliest use of the ground as a cemetery; but it is said that Tada no manjio, the ancestor of the Minamoto family in the tenth century, was the first person buried here, but this is most likely a fable of the priests to please the Minamoto and Tokungawa families. From appearances I should doubt any of the stones being four hundred years old.

We enjoyed our visit to Koya very much; the air was bracing, and the Japanese priests, old and young, all so civil and gentle, and the information acquired so interesting. There ought to be a fine view of the country all round from the hills enclosing the little town, but from the closeness of the trees we found it impossible to see through in any direction.

We descended by a different road. Passing the Nio nin do, and following a path through the woods for some time, we emerged on the open, and looking back, there was a very fine view of the wooded hill. But though we had been recommended to go up by this road, we felt no reason to repent having come up by Kudosan, as the path is in some places much steeper, especially on both sides of the substantial Sengoku bridge, at the village of Kane. This bridge was built by the Daimio of Kanga, who, after a visit to Koya, was detained several days owing to the former slighter bridge on the river having been carried away by a flood. He set apart 1000 koku for keeping up this bridge, whence it is called Sengoku no hashi ("bridge of the 1000 koku").

CHAPTER XXI.

YOSHINO.

THE following day we left Kamuro, and recrossing the river to the right bank, set out for Yoshino. As we were passing a small temple at the hamlet of Ama no mura, we were asked if we would not visit the temple. This we found was dedicated to Kariba and his two dogs, which were there sitting up grinning at the worshippers. On a stone in the courtyard the man who showed us the place pointed out in a rather doubtful and hesitating way the impressions of the paws of the dog, two marks on the stone that must certainly try the faith of the devout to the very utmost. We continued along the side of the river, enjoying the beauty of the scenery, till we reached the town of Gojo, the chief town of the province of Yamato. At the time our main object in Gojo was to recruit our supplies of sugar and preserved milk. The latter we found, as usual, at the principal apothecary's shop. It seemed a large and busy town.

The late revolution had its origin in disturbances which arose in this district. All the land in the neighbourhood belonged formerly to the Shiogoon. The Mikado had expressed a strong wish that he

would brush out the foreigners, and restore the country to him as it was before they had come and introduced such changes and so much confusion into every department of the State. The mother of the last Mikado was of the Kuge house of Nakayama. The representative of the house was a general in the army, and he had received orders to bring about some conditions of things under which foreigners might be "brushed out," as the saying was, but he was not provided with any funds wherewith to take any effectual steps for action. His first measure was to visit Gojo in the autumn of 1865, and ordered the governor, Suzuki Gennai, to collect money from the farmers of the district. The farmers refused to pay the imposts laid upon them, and on the governor trying to collect the same by force, they banded together, and rising on the 17th of the eighth month, they attacked his house, burnt it to the ground, and killed him. Nakayama fled to the territory of Choshiu. This was the beginning of the revolution. The governors of Yedo and Osaka sent down troops to Gojo, where some of the principal farmers were arrested and beheaded; but the flame thus lighted rapidly spread, and did not stop until everything old was swept away except the Mikado. The little man-power cabs carried us to opposite Kami itchi, where we crossed by ferry and walked up the ascending path through the well-known one thousand cherry-trees to the ridge, along the top of which we found the little town of Yoshino. We generally took the precaution of getting a recommendation to a tea-house in any town we were about to visit. In this case we found ourselves located within the

shadow of the large copper torii or arch (the pillars being built of rings of copper three feet in diameter) which crosses the street, and is a very prominent object in the town, being one of the entrances to the precincts of the Mount Omine or Kon po san, a mountain revered and worshipped by those of the Yamabushi sect, and standing in what may be called the wildest part of Southern Japan. We visited the large, nearly empty, temple to Zao gongen. All the worship near Omine, we were told, was formerly that of Consei Dai miojin, or phallus worship, about which the Buddhists and Sintoists quarrelled after the revolution, and it was then changed to that of Zao gongen, or En no gio ja. The entrance temple,

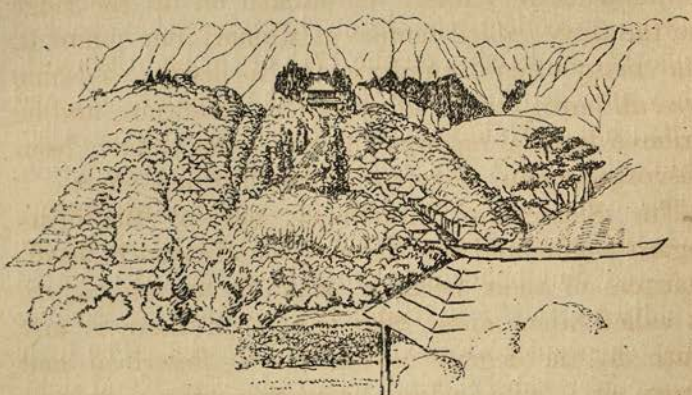


Fig. 27.—*Yoshino from the abbot's garden.*

and the temple itself, are prominent objects on the ridge, as seen from the mountains which surround it. The supporting pillars of the interior of the temple are large trees, and we were shown the one said to be azalea, nearly three feet in diameter. The image of Zao

was not shown us; but we saw the stump of a fine tree, very rotten, but carefully covered in, to which we were advised to pray, or at least to put something into its box, if we were suffering from toothache. There are several smaller temples in the little town, one of which was shown us by a boy, who laughed heartily as he showed us the place full of gods in all positions and of all sorts, who had been unceremoniously put away during the theological disputes. One large one could not be got in, so they had cut his head off, which was in another apartment. We visited the residence of Godaigo tenwo, Mikado in the fourteenth century, and also his tomb. The abbot's garden was pretty, and the mountain views on all sides very fine. We walked on up the ridge to the three-gabled temple of Komori, but found it, like many others, rapidly going to decay, Yoshino was all burnt down before Taikosama's time, and he ordered it to be repaired; and it seems to have been destroyed again, as Iyeyas repaired it once more.

The Shugen or Yamabushi sect of Buddhists regard Omine and the district round it as the headquarters of their peculiar saint En no gio ja, or, as called when alive, Sho kaku. If there is any truth in the legend at all, he is described and drawn as a wild-looking character with a strange dress of leaves, and walking on two very high pattens, and said to have had a great partiality for walking great distances and climbing the highest hills. He is also said to have been accompanied by Zenki and Goki, named Kaku ning and Kakujo, the one carrying an axe to clear the woods, the other a pitcher or jug for water. These two beings, called

by some sprites, became objects of more interest to me when I found that they were considered by the people of the district as men, and not sprites. The whole circumstances are mentioned in the History of the Church, page 36, where Yoshino is called Ozin; the Zenki, Iengui; the town of Osasa, Osaba; the Goki, Guogui. And an extraordinary tale is told of the way in which pilgrims to Omine are treated by these people, or Bonzies, as the writer calls them, in their travels, their penance, and sufferings. "These people are of such a hideous aspect, and so cruel, that the Japonians generally believe them to be devils in man's shape; so far, at least, seems evident by their actions, as we are well assured of by some Christian Bonzies that have passed through their hands."

In regard to the worship on the mountain of Omine in former times, the following account is from the letter of the Jesuits of the sixteenth century: "The worst of these mountains lie about eight leagues from Nara, at a place called Ozin [Yoshino], and in these frightful deserts live certain Bonzies, called Arboribonzies and Ienguis. The first dwell in caves, the others live in huts on the tops of the mountains, and do not seem like men. These Ienguis go out to wish the pilgrims a happy journey, accompanying them to Osaba [Osasa], where they meet with the Guoguis [Goki], who conduct them to the end of their journey. They lead the pilgrims by precipices, where they have to hang on by anything they meet; while if they displease these demons, they hang them by their hands to a tree over a precipice, till, letting go

his hold, he dashes himself in pieces against the rocks, yet none dare complain, and the whole company go on without any concern being shown; for if any one did, the Guoguis would immediately throw him over the precipice. They at a certain point compel all to stand with arms across and their mouth to their knees, and if they fail they are beaten with sticks. They after this torment come to a rock, Shakagadake, which stands in the middle of a chain of mountains, of such a prodigious height and steepness that it is almost inaccessible. They have fixed a bar with a pair of scales, in which they put the pilgrims, and oblige them to confess their sins; if they are not satisfied with the genuineness of the confession, they by a sudden jolt of the bar hurl the penitent down the rocks. For all this, these pilgrims pay each three taes or taels, returning home by a different road." There is said to be a good deal of exaggeration in this account even for the time stated, but it is all now entirely done away with.

We were desirous of seeing the villages in which these Zenki and Goki lived, and of ascertaining the facts connected with them. There was said to be a Zenki woman in Yoshino town, but she was away from home. We inquired of several men who said they had been there as to the road to the village. The accounts we were given led me to think that these Zenki were a remnant of the aboriginal inhabitants of the soil, or at least were a small number of the first inhabitants, who having been secluded by the wildness of the district, had possibly retained, after the overrunning of the island by Jinmu or Buddhism,

or any other, their original language and customs, having been driven up and isolated from their fellow-men in customs and religion. Men living in an isolated district like this, having no communication with others, raising their own food, making their own clothes of the bark of the fuji plant, would be likely to remain unchanged for centuries. It seemed to me that it would be an interesting investigation to make, to ascertain if there were any words, or songs, or religious customs remaining, showing any difference in origin from the Buddhists, who had surrounded and secluded them, or in any way resembling the Aino of Yezo, who are sometimes said to have been driven north to Yezo before the conquering Buddhists. They profess to be Buddhists, but they only see a Yamabushi priest at intervals; and though there were two chapels at Osasa, a village in the neighbourhood, both were destroyed sixteen years ago. One having been rebuilt, shows that there is still some religious zeal or superstition for the necessities or fervour of the priesthood to work upon. The two septs of Zenki and Goki were separated from their countrymen not only by the nature of the country, but by their habits and customs. Grown timid by the smallness of their numbers, they had no dealings with the outer world, except probably through the tax-gatherer, or criminals flying from justice; and, like the Yeta, were not only despised, but almost feared, as they never adopted the Japanese mode of dressing the head, but wore their hair long and loose (their whole bodies being very hairy, like the Ainos), and were dressed in coats or clothes of the rudest description, made

from the Wisteria plant. Then the custom followed at the mausoleum of Nikko on the annual visit of the Shiogoon, of using one of each family to order the minor class of devils off the premises, raised in the minds of men a superstitious dread of men who would dare to undertake such a duty. Then their mode of life was commonly reported to be abhorrent to others, as, though cleanly in their dwellings, their numbers were so small that when a marriage could not be made up between a Zenki or a Goki the brothers and sisters were said to have lived as married. Zenki mura or village seems to consist now of only seven houses. The Goki are said to live in the village of Dorogawa, the headquarters of pilgrims to the mountain Omine. There was formerly the village of Osasa occupied by some of them, but it is now destroyed. Since the revolution those distinctive restrictions have been abrogated, and a Zenki can marry any woman, and they come more "into society" than formerly, carrying on a small trade with the town of Kami itchi, on the Yoshino river. On making inquiries about these people, some one mentioned the rock of Shaka ga dake as being something extraordinary. It was difficult to ascertain the exact truth, but it was said to be a rock about a hundred and fifty feet high, quite separated from the hill behind, with a slight trickle of water from about half-way up. There was a narrow path to the top, with chains to help the ascent, and a little shrine on the summit. In a hut near the spring a Yamabushi priest sometimes officiated, performing the duties as a voluntary work of merit for a thousand days. I felt strongly

tempted to go and see this rock; but it was very difficult to get an opinion as to whether "it was worth going to see," or to explain what "worth going to see" meant. One of those who seemed best informed on the subject said at last, "Well, if you are going in faith that you will derive some good from it, it is worth going to the top; otherwise, if only going to see it, I am not sure that it is." Finding that from the wildness of the roads and country, a visit to the Zenki village, or to the Shaka ga dake rock, would require at least four days, on two of which we should have to sleep on the hillside, we thought the season too far advanced and the days too short to run the risk. Mr Gowland of the Mint afterwards assured me that it was not such a remarkable object as I had been led to suppose.

We started on our return from Yoshino by Kami itchi, and endeavoured to get jinrikshas, but failed till we arrived at Tosa matchi; we had not, however, gone two hundred yards before we saw that it was an impossible path for these cabs on such an ascent, and we dismissed them and walked. It was a pretty smart pull to the poor house at the top of the pass, but we had splendid views to make up for the toil of ascending. In the morning we again started, seeing at a little distance, while skirting the side of the hills on the top, the small Daimio residence of Takatori, formerly the fief of Uye mura Suruga no kami, and said to be the only Daimio residence now remaining undestroyed. We began descending, and after some time came upon temple-looking roofs, amid fine trees in a wooded valley;

this was Tonomine, a celebrated monastery at one time. A good deal of money, labour, taste, and skill had been laid out on the temples, stairs, and pathways about, which were substantial and in good order.

Tonomine is celebrated as being the temple inaugurated by the first Nakatomi, or Kamatari, and where his descendants, the principal personages of the great Fujiwara family, are buried. It stands on a retired spot in a narrow dell. There is, amid other buildings, a curious small pagoda of thirteen storeys, with a history. The eaves of the roofs are all made of thick thatch, and it is a common superstitious practice to throw up copper cash at the under surface of these eaves, and hopeful conclusions are drawn by the worshippers in proportion to the height at which these cash can be driven into the thatch. So far as I remember, a very few were to be seen as high as the tenth eave. There we were shown a museum of objects of antiquarian interest, such as swords of warriors, dresses, and among other things one of the little devil Tengusama's claws was shown me in a hesitating way. It seemed to be the fossil tooth of a shark from limestone. We passed down the pretty glen, where the stream had ample employment in driving a saw-mill, and pursued our way to the village of Hase, with a fine temple, in good condition, where we were amused by the *ex votos*, and the extraordinary things required of the god. Many were from women wishing to have more milk for their babies, some for children who did not like the bath, others for children that did not like their heads being shaved, and other similar re-

quests. Thence we pursued our way to Tatta or Tatsuta, a large village, where we tried to supplement our dinner by a fowl. Having arrived after dark, we were not sure of making it out, and failed in getting one. To my surprise, on leaving the village next morning, we were cackled out by a train of about four hundred fowls, running after us as if they knew strangers and had been fed by them. We then learned that the god of Tatta was the patron of fowls, and did not like those devoted to him to be killed and eaten. We visited the extensive and very old temple of Horiuji, which is fast falling into ruin from the withdrawal of the endowment. This temple is famous in connection with Shotoku tai shi, the zealous patron of the Buddhistic innovations, and his general and minister, Hada no Kawa Katsu, in opposition to Moriya Daijin Mononobbe, who was vehemently opposed to the new religion, and was eventually killed by Shotoku. It seems curious that lately some of the oldest documents known in Japan, connected with Buddhism, and written on papyrus or bamboo, should have been found in this temple. But it is possible that in Japan there may be rich finds of antiquarian evidences, both in manuscript and in metal-work, to be drawn out of the archives of temples and out of tombs. In a work upon old curios there are engravings of these writings, and ink-stones, pencils, and writing materials, existing in Horiuji from the time of Imaydono. We visited the mound which the Government has recently determined shall represent the site of Kashiwabara, the residence in very ancient times of the Mikado; and the adjoining large square

piece of ground, enclosed as the tomb of Jinmu Tenwo, first ruler of Japan, which has been denoted by Government as representing his tomb, and is likely to answer as well as any other site. Passing down by the fine scenery, in a comparatively small way, at the village of Fujii, on the Yamato gawa, near to the place where the cut by Taikosama's orders commences, leading the waters down to Sakkye, we, passing through that town, returned to Kobe, having enjoyed a very pleasant trip, and acquired an enlargement of our ideas in connection with the history of the country. This tomb of Jinmu is one of many little mounds found in this part of the country, which, being regarded with veneration, have never been touched by the plough or spade. Many of these have been opened, with the result of finding a variety of articles of interest in wonderfully good preservation—metal-work in brass or bronze, of a very old date, swords, horse-trappings, armour, and clay vases and figures. The metal-work has all the fineness of workmanship of the present day, and shows a national aptitude for working in this way to have been strongly developed even in ancient times.

The corpse of a defunct Japanese is sometimes buried and sometimes burnt. One day seeing a funeral pass, I followed to a little distance from the place of interment. The friends sat down on the ground to windward, and each lighted his little pipe. The wooden box in which the defunct was seated was put on the ground close to a bedding of wood, near which the active, nearly naked sexton was standing. He put a light to the box below, and

when it was nearly consumed the body of an old man undressed rolled out. The labourer took him by his foot and pulled him on to the bed of wood; then he lighted the wood, covered him over with damp grass, and kept the fire burning till the body was consumed, when the company emptied their pipes, hitched their netskes to the waistbands, and walked away.

CHAPTER XXII.

BUDDHISM.

WHILE at Koya we had an opportunity of hearing the substance of a report made by a committee of five of the heads or principals of the largest Buddhist temples, on the question of disestablishment and disendowment of the Church. These five dignitaries of the Buddhist hierarchy were—

1. Dai Kio sho, *æt.* fifty-eight, of the Rinzai-Zeng sect, of the Sho kokuji temple, in Kioto.

2. Dai Kio sho, Morodake Ekkido, *æt.* seventy, of the Soto sect, of the temple of Sojoji, in the province of Noto.

3. Gondai, Kio sho, hitzu do., *æt.* seventy, of the Singong sect, of the temple of Murioji, in Koyasan, in Kiishiu.

4. Gon sho kio sho Harrai Issats, *æt.* forty-six, of the Nitchi ren sect, of Kuwonji temple on Minobu san, in the province of Kahi.

5. Gondai Koji, Fukuda Giokai, *æt.* seventy-two, of Ikko in, in Driogoku, in Tokio.

These five heads of large Buddhist temples met in 1874, fourth month, twenty-fourth day, to consider the proposal of Government (in consequence of the disorders among the priesthood) to brush

away the Buddhist religion out of the country, and to appropriate the revenues of the temples, great and small, to other purposes.

Contents of the pamphlet:—

"1. We called on all the priesthood to consider this question of brushing away Buddhism.

"2. Discussion as to whether it is good or bad for the country that the Buddhist religion should be brushed away.

"3. As to whether it is a right thing that so many priests and retainers should receive money for eating and drinking and clothing.

"4. As all the Buddhist priesthood is dependent upon Government, and receiving money from the people, to say whether this is a cause of disorder or not.

"5. To take up the question of whether the teaching of Buddhism is all false or true.

"6. To say whether the empire of Japan is the better or not for Buddhism—whether Buddhism is beneficial to Japan.

"7. To consider whether Buddhism is conducive to the improvement of men, or leads to their corruption.

"8. To consider whether Buddhism is in keeping with the present views of politics and political economy.

"9. If each individual priest, while having very little faith in Buddhism, inculcates its tenets on the people. Is this reasonable or not?

"10. Discussion as to burning the body, whether he has been good or bad.

"11. Discussion as to history as written by the

Buddhist priests, and whether they have not written the bad or false side of history, and not the good and true side.

"12. To give a clear explanation of all views of Buddhist religion for the benefit of the empire.

"13. In past times have the priests obeyed the laws, or disobeyed and rebelled against them?

"14. From the most ancient times have the Mikados, the great statesmen, and ministers, and literary men, believed in Buddhism or not? There is a saying, that if there is much boiling there must be plenty of fire. The present generation seems growing up with the idea that Buddhism is the fire that causes the boiling, and that it must be extinguished."

"1. If the disorders of the priesthood are small, they will be easily removed; but if they are great, it will be a great work.

"Printing this is like an echo, and shows that it is the work of Providence and not man's work.

"For several years after the late revolution we have watched the changes, and have seen that a desire to sweep Buddhism away has become very strong. The desire is at the present time, we allow, very strong. There are doubtless very many bad priests in Japan, perhaps more just now than there have ever before been known; therefore each priest ought to examine himself, and take a retrospective view of his life. If Sakya were to come back now, he would deny them, and would say, 'These are not my sheep.' The argument, that such Buddhism should be swept away, must follow; but this sort of

sweeping away, it is the duty of each priest to do for himself, and in himself.

"There is no reason to despair, if each priest examines his own heart. If we are bad, by our fruits we are known. Ah, we are very much ashamed. Now, looking around us, we see that all the world is the same for a thousand years past. Outside looking at one another is useless; but looking at the heart, at the inside, is what must save our country. Our religion has existed in Japan for one thousand four hundred years; of Buddhist temples in Japan there are several ten thousands, and every year each temple spends a good deal of money. We must be economical in Japan. If at this time Buddhism is to be swept away, then several hundred thousands of priests must change their mode of life—they must become farmers or merchants; there is for them no other way of living. Now many of the Samurai and disbanded retainers of the Daimios, struggling for a living, are becoming farmers and merchants. If all turn to that way of living, there will be so many more, each struggling for a living for himself. If things come to this pass in Japan, we cannot retrace our steps, and great trouble to all will ensue (we must get a glass in which to see ourselves). If Buddhism is swept away at this time, seeing there has been so much trouble before, there will be much more after. Let each one send up a representation to the ministers, showing how Japan has been blessed in times past by religion and by the priesthood, and show what each has done; but of this we are not so proud. If this desire for the extirpation of Buddhism is carried into effect, the prayers and

services of the priests will be useless, and the empire of Japan will not be blessed as she has been. In old times the priests have been a blessing (or help) to the country, which every one knows, and there is no doubt of it. To one who is ignorant of the past history of Japan and Buddhism, it seems an excellent thing to extirpate Buddhism; but if each one will study for himself the past history of religion, he will see what a blessing it has been to the country. And this we speak of as a matter not of benefiting the class of priesthood, or the Church, but of blessing and helping the State and the empire.

"2. Sweep away Buddhism, whether good or bad? No, no. To extirpate a bad thing is a good action, but the Buddhist religion we will not extirpate. What are our reasons? If the rulers desire that the country shall have peace and quiet, they must begin with the people. Now, after the late revolution millions of Samurái were obliged to try farming and keeping shops. If the Buddhist priesthood are turned in to swell the same stream, so many cannot find a living in the country, and it must give rise to great trouble, and the people will grow poorer. That is one reason for not extirpating Buddhism. Further, some customs in Japan are not good; but if they have continued for fifty years they are said to be old customs, of which we will give one example. Tobacco was brought to Japan in Kay cho, tenth year, two hundred and sixty years ago (1620), and before that time it was not known in Japan. On the twenty-eighth day of the sixth month of the nen, Genna, a strict edict was promulgated through the empire, under which any one using tobacco was

to be severely punished, and yet in spite of so strict an edict there is plenty of tobacco used now, and no one cares for nearly three hundred years; and plenty of tobacco is now produced in Japan, and it is an extensive business, and large profit is derived from its cultivation. Why is this? In regard to the profits of cultivation, if the five grains—rice, wheat, barley, beans, and millet—are as ten, then tobacco stands as two. And in addition to the farmer, the pipemakers help our copper-mines, and metal merchants benefit; and bamboo pipes help the bamboo-growers on the hills to a profit, and tobacco-pouch makers help our silk merchants and weavers and leather-shops, and ornamental-button makers and ojimme (or ornamental ball on the strings of a tobacco-pouch) makers, and carvers of netsuke, and horn-shops, and makers of tobacco boxes and trays. Tobacco, in short, gives work to hundreds of men, and helps Japan by profit in various ways. If, now, Government were to prohibit tobacco, all around the houses would fail, a hundred thousand men would be reduced to poverty. In the same way Buddhism came to us one thousand four hundred years ago. Looking at it superficially, some may say it is useless; but in the money it has scattered alone, to speak of nothing else, it has been a great employer of work, and a great gain so far to the economy of Japan. On such a reason we object to the sweeping away of Buddhism," &c., &c.; and so the arguments go on.

Practically there seems to be in Japan much more

faith in their religion than in China, and more sincere devotion. In China religion seems to be a belief in a kind of sorcery, or chance, or divination; but in Japan one can see the natives daily in the attitude of silent prayer, standing by the well or in the garden; and in their temples there are frequent large gatherings to hear a preacher on the doctrines of Buddhism.

Their different sects seem to differ as little in doctrine as churches in Scotland—or, as they say in Japan, as a man differs from a monkey only by three hairs. The Hosso sect was very strict in its demands upon its followers; but every schism appears to have been, as in the Christian Church, a cutting off in the direction of greater freedom from restraint, and departure from strictness and spirituality. The Ikko was the only sect which allowed the priests to marry. The teaching of the Ikko tells its followers that they need not be anxious about getting to heaven, because Buddha helps every man; and if he has once been converted, all he has to do is to think Arigato, or thankfulness in his heart, and to meditate on the name of Nambu Amida.

This Ikko sect holds, that if the disciple has thankfulness in his mind, with faith, salvation does not depend upon the number of repetitions of the name of their god, and that all men can go to heaven. The title given to their god is Mida no Jodo, or the Buddha of heaven. The Japanese always speak of Mida, not Buddha, or Amida; and a Bosatsu who has gone to heaven is called Hotoke, or Niorai, or Amida Niorai.

The Jodo sect holds that a man's chance of salvation depends upon the number of times he repeats "Nambu Amida," and each one has a note-book in which he writes down and keeps a debtor and creditor account.

The Tendai sect say in the morning, "Nammu Amida"; in the evening, "Miyo ho ren gay kio."

The Singong sect say, "Nammu dai si heng jio kongo."

The Hosso sect, "Nammu Amida."

The Nitchi ren, "Miyo ho ren gay kio."

The Ikko and Jodo, "Nammu Amida."

The Shugen sect teaches that salvation is to be attained by penance and good works.

The Ikko and also the Nitchi ren sects were said to have been largely reinforced from those who had adopted some of the Christian truths in the beginning of the seventeenth century. Neither of these latter regard Kobodaisi as a saint, and both are against divorce.

In regard to foreign missionaries and their teaching, the Japanese say that missionaries now do not pretend to argue about the Christian religion; they just say, "You must have faith and believe; we missionaries tell you what is right, and you must believe it."

Miroku is the future to which all Buddhists are looking for the coming of a Buddha, and all departed Bosatsu are not at present going to heaven, but are waiting somewhere for Miroku Boodsu, the Buddha that is to come. The higher rank, the Niorai, are going to heaven as before.

Buddhism was first brought to Japan in Shotoku's

time at Horiuji, but it fell asleep after that till Dengio's visit.

The "Hokkay kio" ("Fokequium" of the Jesuits) or books of the sayings and teachings of Sakya, were brought from China about A.D. 802 by Dengio dai si (Sai shayi during his life), of Chinese extraction, born in 767. He preceded Kobodaisi by only a few years. Dengio taught that only by studying, and faith in receiving the principles in the "Hokkay kio," can a mortal attain salvation, and not by any Ho ben, or device or plan to convert the ignorant from their evil ways to holiness, which was much in use by teachers before the doctrines of Sakya were brought over. He went to Teen tai shan, in Shantung, in China, and from Do sui hoshi, head priest of the monastery, got a copy of a book, the 'Dai nitchi kio,' and he, or Kobodaisi, brought it to Japan, to which two other books were afterwards added, 'Ko ngo cho kio' and the 'Soshi tsuji kio,' the three known as 'Mikkio.' The Tendai sect used the first only, and did not recognise the second. The third is said, when taken in connection with the first and second, to explain the difficulties and mysteries of Buddhism. The Tendai and Shingong sects are called Chi yay mon ("the gate of wisdom"), and both enjoin confession of sin, and that man has no power of his own self to be good.

The first schism in the direction of relaxation seems to have been made in the thirteenth century by Enko daisi. His father was Urushi, Tokikimi, resident in Mima saka. Nanga aki was fighting against his father and killed him, and all, except the boy of eight, ran away. He took his bow and

arrow and shot Nanga aki through the eye, and both sides ran away. Bo dai sho of the village temple saw what was in the boy, and sent him to Hiyeisan; and at the time of "jukai" (consecration or dedication at fifteen, when a priest devotes himself to religion, and renounces his family and gives up his family name) he took the name of Shoku no Genku, and afterwards Honen shonin.

His pupil Sin ran founded the still more liberal sect, the Ikko.

All Buddhists seem to recognise Kai, or justification by good works; Giyo, penance for evil deeds; and Inguwa, punishment for sins.

In practice the Japanese worship everything that any one tells them may be productive of good or preventive of evil, from a stone to the north star.

The Nitchi ren sect does not allow of divorce, and the Ikko sect does not countenance it; and as a result, the former numbers nearly all young women as its followers, who say to their lovers, "If you love me you must respect the tenets of Nitchi ren." Government has of late prohibited all introduction of new sects or revival of decayed and obsolete forms. New temples are not allowed, and among the majority of the priests celibacy has been given up. These Buddhist priests do not nowadays preach or inculcate the doctrines of Buddha so much as they oppose, by preaching, the doctrines of Christianity, so that many now hear of these doctrines who would never have heard of them otherwise.

As to the future progress of Japan, one is ever prone while moving about among her people to speculate. It is an interesting problem, but who

can foretell "unless he knows"? Looking at it geographically, Japan presents no cause of offence to any one, and has no inducement to offend its neighbours. It is not a rich country, though perhaps its mineral resources have not yet been thoroughly investigated; but it has on the surface a rich soil and plenty of workers. Any struggles that may convulse it will probably arise from within itself.

It may be taken as certain that the spirit of democracy and levelling, the not willing that "this man" should rule over them, will prevail to overwhelm Japan as it is doing other countries, and authority as elsewhere will have to do battle with the Amalekism (people-king) of the nineteenth century. Hitherto the feudal customs and the mountainous character of the country have kept the provinces apart. Railways are rapidly making rough places smooth, and bringing the valleys into contiguity. There may be internal discord, but the rulers may have wisdom to avert a crash. There has been in the past severity and strictness in carrying out the laws which are known to all, by which the country has been the easier ruled; but there has been no continued harshness of persecution, except when an exotic ecclesiastical body attempted to raise itself, by leaguing with rebellion and treason, into a political power. It is interesting as a matter of speculation to consider what would have been the result had the Roman Church continued to foster the spread of the religion quietly and patiently, instead of striving by force to grasp the highest power of the State; but Christianity finds the political and economical state of affairs in Japan in the

nineteenth century very different from what it was in the sixteenth.

In regard to advance in Western learning and the acquisition of scientific information, Japan is hurrying up to place herself on a level with European nations, and especially in the development of her resources as a military power, in order to be ready to defend herself and to repel invasion. So far no one seems likely to offer her any cause of offence, unless the encroachments of Russia on every neighbour may provoke a stand by all her neighbours being made. But even Russia could do nothing against the numbers, the skill, and the courage of the Japanese. With her millions of men under compulsory service (not to speak of her women, who are incited to deeds of valour by history and tale), endowed with great courage and fearlessness of death, trained to a high state of discipline in military evolutions, with the best of weapons in their hands, she has no call to spend her revenue on expensive useless ironclads or Krupp guns. She has great facilities by sea for carrying large bodies of men to any point on her coast, and transferring the very cheap and easily managed munitions and commissariat of a rice-consuming army. All these give her a power and versatility that may laugh at capitulations and exterritoriality clauses, and may say to Europe, "If you do not agree to what we propose, you may leave." And to this stage Japan and China, and other, even European, countries seem rapidly approaching; and we may perhaps see again both countries closed, and, as the Chinese say in pigeon English, once more "shuttee book."

APPENDIX.

NOTES ON LIUKIU.

THE kingdom of Loochoo or Liukiu is more or less a portion or appanage of Japan, and, in its people, customs, language, and productions, may be called a miniature of the greater country. Like Japan, Liukiu consists entirely of islands, and is connected with Japan by a series of islands running north and south, which, within sight the one of another, form a road of islands (michi no sima) like stepping-stones. It is also similarly connected with China by islands running east and west, so that by these facilities of access Liukiu has become a fief of both her more powerful neighbours, and has kept up a nominal independence by being dependent on both, and holding a balance between the two, a settlement which neither of them cares to run the risk of upsetting. About such a country it is not to be expected that anything very important or interesting to the rest of the world can be written. It has of late been appropriated by Japan, and in the general scramble for Pacific acquisition has not yet fallen to the greed of any European nation; but in the step she has taken, Japan has laid the foundation of future dispute with China.

Missionaries have hitherto failed in finding in the island any pabulum to work upon either in the past or present, as there were "fathers" resident in the seventeenth century and others in the nineteenth, both Roman Catholic and Pro-

testant; but in the meantime all seem to have retired—the Protestants Bettelheim and Morton after a short stay, during which they were as thorns in the side of the little State.

In the 'Lettres Edifiantes,' vol. xxiii., there is given a translation of a Chinese pamphlet written in the seventeenth century, professing to give a concise account of the history, manners, and customs of the people, to which of late years a good deal has been added by successive visitors; so that there is now known nearly all the little that is to be known of a country without an army or navy, without weapons of any kind, muskets or cannon, spear or sword, bow or arrow, in which there has been no war or disturbance for upwards of two hundred years, and which exists by a sort of Box and Cox suzerainty of its two powerful neighbours.

The following notes are derived either from Chinese authority or from a Japanese friend, who had noted the local differences of customs as well as of language and pronunciation of words, many of which are common to Japan and China in the written character.

The Government is in its main features a miniature of that of Japan, with the exception of there being here no trace of the dual power of Mikado and Shiogoon. The king is here the sole ruler, with the advice of a Cabinet similar to the Gorogio in Yedo, and permanently resided (before his forcible removal to Tokio) in Shuri, the capital or Court town.

As in Japan, there were the nine ranks of nobility, each of two grades, Sho and Jiu, which were conferred by the king. The men of the royal family were known as Woji, or sons of the king, and were all of the first rank, first grade. Beneath these the higher nobility, the Anshi or Anzu, corresponded to the Kuge, or rather the Daimio of Japan, and were of the second grade of the first rank. There were three officers holding similar rank and position to the Sanko, or three great ministers of Japan, the Daijin, known as the Ten, Chi, and Jin, so sz. The rank beneath the Anshi was Byking otherwise Oyakata, and beneath these were the Chikudong Byking, and next to these the Chikudong. Lower than these

were the Sinoonjo from the third to the seventh rank, the Satonoko of the eighth rank, and the Chikuto of the ninth rank. They take great care to keep exactly the genealogy of the different families of the nobility and gentry.

The distinguishing mark of rank in ordinary life is the kanzashi, or bodkin, passed from before backwards through the knot of hair on the top of the head. This has a square or octagonal seal-like termination, looking forwards, of larger or smaller dimension, according to the rank of the wearer, so that it may be seen at a glance of what rank the wearer is. From the highest, the golden dragon of the king, the emblem descends to the gold and silver of the higher nobles, to the silver, and down to the silver and brass and plain brass of the lower nobles, with a chrysanthemum of five to eight petals in the higher, to one of twenty petals of the common people.

The object of worship seems to be one god, neither Buddha nor Sinto deities getting much reverence paid to them; but there are large temples dedicated to Hatchiman, Tenmang, and Kumano Sanja. They do not repeat the formulas in use in Japan among all sects, and of these sects the Ikko and Nitchi ren do not exist in the islands.

The population of the islands is reckoned at 70,000. The main island is divided into three departments or fu—(1) Koonjang; (2) Simajiri; (3) Nakagami. These are subdivided into magiri, Koonjang having nine magiri, Simajiri fifteen, and Nakagami eleven. Each magiri has one nominal or titular head officer, who is always an Anshi of high rank. The second officer is appointed from Shuri by the Government, and a third, who is always a native of the magiri.

The large island is spoken of by natives as Okinawa, and Okinosima, or with another character Okki no sima. It was of old called Uruma no kuni. All the islands south of Kikai are under Liukiu; the Tai he san; the Miakojima (seven islands); Osima, with eleven small islands, known as "little Liukiu"; in all there are reckoned thirty-six islands.

The capital, Shuri (corresponding to Dairi in Japan), the residence of the king, with its thirteen gates, stands high, and is connected with its port, Nappa, or (as pronounced) Naha, by a road of about a mile in length.

Naha, from its proximity to the capital, the principal though not the best port in the island, is about the size of Yokohama. It is, as a harbour, both shallow and exposed, and the jetty or pier is very long and old, from having been built two hundred years ago, and repeatedly added to on account of increasing shallowness. The town is divided into three wards—Higashi Mura, Nishi Mura, and Idzu Misaki.

Ever since the commencement of relations with China, during the Ming dynasty, the members of a Chinese family have been encouraged to reside in Kome Mura street, with the view of having always on the spot persons who could speak and write "mandarin" or polite Chinese. In the same street for three hundred years there has been kept up a large school or college, with teachers qualified to teach all departments of science and learning as taught in China, and from this seminary young men go on to the College in Foochow, and thence to Pekin.

In Nishi Mura is the street called Wakasa matchi, to which, about four hundred years ago, migrated a number of lacquer-workers from the province of Wakasa in Japan, and where their descendants carry on the same work to this day.

Tomari mura, where Commodore Perry anchored, is a good deep harbour; and Oonting, or Oonte, mentioned in the 'Lettres,' is also a good harbour. One of these the Japanese Government of late wished to be opened to foreign trade, but the native authorities opposed any opening of relations with foreign nations.

In Shoja magiri, in Shimajiri, is the harbour known as Battereng hama, to which the Jesuits came in the sixteenth century. Near Tomari mura there were formerly some fine tombs, said to be Japanese, but after the visit of the Chinese these were destroyed. The Chinese emperor conferred a title upon the king of Liukiu, and he permitted and encouraged the Liukiu people to come over to Foochow to

trade, a large hong being set apart for the Liukiu guild and the expenses paid, and no duties were demanded of the Liukiu junks. The emperor is said to pay to the king an annual present of 40,000 dollars. The opening of Yokohama to foreign trade has ruined this trade to Foochow and impoverished Satsuma greatly.

The authorities say, "We are a very small country, as we are under both China and Japan, and we send embassies and pay tribute to both. And when we write to Japan, the Japanese date is used; and when to China, the Chinese. Tribute-paying to China is not secret to Japan, but Japanese tribute-paying is a secret from China."

In the nen Yayman (A.D. 1166), Tametomo took possession of the islands, and married the youngest sister of the Anshi of Tyri and founded the royal family. To the king the Chinese emperor gives a seal and confers rank on the individual; but the hereditary system of Japan is preferred. Japanese customs as to writing and music are followed.

The tribute paid by Liukiu to Japan was one long sword, one horse, incense-wood, dragon-spittle (ambergris?), small cakes, cotton, hemp, large shells, mother-of-pearl, tables, wool, silk crape, and saki (spirit).

The presents given by Japan to Liukiu were 500 large coins of silver, floss silk and raw silk, 500 piculs of cotton, and to the ambassador 200 (chogin) silver coins, ten suits of clothes, and money to the officers and men of the suite.

The fibre of the cotton is said to be longer and better than Japanese. They have silk, and hemp, and wild silk or ponji (Shima tsumugi). They have a good lacquer (shu nuri), probably the same as that known as Foochow lac.

On the seventh month, fifteenth day, all visit the tombs with lanterns, in accordance with a Chinese custom.

It might have been expected that in the history of China, Liukiu and the islands might have occupied a considerable space, but it never seems to have done so. In a small Chinese book on the islands we have the account divided into eighteen chapters, of which the following are a few notes:—

1. The nation had its origin in a pair, a man and woman, who came down from heaven, Si nay ri kiu and Ama mi kiu, who had three sons and two daughters. First son was Ten shon Shi, afterwards King of Liukiu; second son was an Anshi or Daimio; the third was a farmer. First daughter was Koong koong Amatsu kami, Goddess of Heaven; second daughter was Shukushu watadzumi no Kami, Goddess of the Ocean. The old name of the island was Uruma no kuni.

Then follows a history of the kingdom. According to Chinese accounts, in the cycle Dai gio (A.D. 605) the Chinese invaded Liukiu and killed the king, and during the twelfth century the people rebelled against China, and poisoned the king; and Shoone ten, son of Tametomo, being at the time one of the Anshi, ascended the throne, and his descendants have ruled ever since. About 1413, in consequence of some acts of the king, the Lord of Satsuma sent three generals, Kojiyama, Shiratatta, and Ijuin, with 244 soldiers and their families, with 2600 followers. About this time Son ye, brother of Ashi Kaga Yoshi Oki, then Shiogoon of Japan, having become a priest of the temple of Dai kakuji at Daisojo, raised a rebellion, and was taken and banished to Fiuga province, and Ashikaga ordered Satsuma to kill him, but he refused. Kojiyama killed him, and at that time Ashikaga gave to Satsuma the protectorate of the island kingdom. About 1443, in the time of Ashikaga Yoshi matz, then Shiogoon, the king sent an embassy to him, presenting him with a thousand kang of cash (each containing a thousand cash) and other presents.

About the year 1610 the king commenced some proceedings with China which gave umbrage to Satsuma, and a saucy reply being given to his question, he laid the matter before Iyeyas, who determined that he must be punished, and a fleet of vessels was fitted out with arms and men, and the island was attacked. The king was taken prisoner and brought to Soonpu, where he was presented to Iyeyas. He begged forgiveness, and promised to continue a vassal thenceforward. He was sent back, and the governorship of

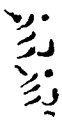
the islands confirmed to Satsuma. Satsuma till of late nominated the king, who sent tribute on his accession, and also on the accession of a new Shiogoon.

The islands were in all assessed at 123,000 koku. Formerly Japanese alone was spoken, many old or obsolete words being mixed up at the present day with the common language.

2. The Royal Seal, made of copper, bore the characters "Chiu san wo no in."

3. There were formerly thirty-seven temples (two are now ruined) belonging to the two sects Rinzai and Shingon.

4. There were three large temples—Engakuji, Tennoji, and Tenkaiji. In these temples there are said to remain some very old Buddhist books and Chinese pictures.[1]

5. There are old fortifications on the island built with stones having characters carved upon them, as Rio wo ran shin wo, in Chinese, but the meaning is unintelligible. There are other large stones with characters carved upon them, such as  ; but to what language these belong is unknown. These buildings are known as Gusuku.

6. At Tsukijima, in Gokokuji temple, there was an image of Fudomio. Before the god there were always kept ten very large copper tubs full of water, and the fire always kept burning before the god was reflected in the water, and was very beautiful (a mode of worship which seems to have been brought from India). They were called Oka gay hika nashi, of which the meaning is unknown. Every worshipper dips his finger in the water and touches his forehead, and joining hands, repeats aloud the words, "Kirai kanai otsuka, kuwoku Namu Fudo mio sho mei umma okay ka oi nako szu, dzu kay no kumma mo mon." They repeat this several times before worshipping.

[1] This is worthy of note, as it is possible a few may still be found in some of these temples, as the palm-leaves were found in the temple of Horiuji in Japan.

7. Hatchoji Temple, in Seki Shoongei, in Chiusan, is in a beautiful situation, and dedicated to Hatchimang. On the 18th of the eighth month the people all meet at Hatchoji in honour of the moon, bringing saki and sweets, where drinking and dancing continue till daylight. In the hall there is no idol, only scrolls of written characters, Yose tatte matsu gohay, notifying that they are a present, and underneath is writing in an unknown character.

8. At the temple of Zenkoji is a female figure, having three heads and six hands, two in the act of worshipping, and each of the others holding respectively the sun, the moon, a snake, and a pearl.

9. In Zenkoji there is a figure of Tenmang jisai tenjin, known as Kwanko in China. When worshipping, each offers a handful of rice to the god.

10. They can make good knives in Liukiu. (Here follows an absurd story of Sankoku wo, who cut off his own head, and the discovery of the knife, of which a picture is given.)

11. In Liukiu young women are allowed to walk by themselves anywhere, and if they meet a young man they may walk with him—a licence not allowed in Japan, where she may walk with her mother, aunt, sister, or her elder brother, but not with a young brother, who would be ashamed to do so, and she would "lose face."

12. There are many prostitutes in Liukiu, and all are enrolled in the book "Liukiu dang," or "banash." They are not allowed to wear hair-pins of tortoise-shell, silver, or gold. If they meet a gentleman in the street, they must take off their sandals and pass quickly and modestly. This applies also to singing and dancing girls.

13. As to music, in the reign of Gokashiwobarra of Japan, a general named Medzu sho sho was noted for his musical taste. During the Onin war he fled to Nagato, but the vessel was driven down to Liukiu, where he found a great friend in Kane gu su su, who had several daughters, great musicians and performers on the gaykin. One of these he married. The King Sho genwo interchanged complimentary poetry

with him, and also furnished him with money to return to Japan. They lived at Ishidamura, in Buzen, and had one son, also a great musician and player on the gakkin, the shape of which he altered from round to square, and covered it with catskin. He became blind, but had from the Mikado the title of Ishi da mura Kenjio.

14. In Liukiu all are believers in divination, sorcery, or spiritualism. This is carried on by women called Takujo, and on the first, third, fifth, and ninth months every house goes through a process of spiritual cleansing, and is protected by charms written out by these diviners for a consideration.

15. The saki drunk in Liukiu is very strong (shochu), and is generally mixed with water. The men are great drinkers.

16. In a notice of the visit of the Alceste in 1816, it is said, the foreigners tell us that the faces of Liukiuans, Japanese, and Coreans are all the same.

In another little book I found a curious corroboration of an incident that occurred during the visit. The boatswain's wife was on board, and was one day washing clothes on shore, when an elderly man, who had often visited the ship and was always treated by his attendants with great respect, and was suspected to be the king—but this they could not verify—presented her with a fan. So far was known to the officers; but in this book it continued the story by saying that the next day the queen, having approached to see the woman for herself, was very angry at seeing a fan which she had herself presented to the king a few days before, in the woman's hand, and the peace of the kingdom was nearly imperilled in consequence.

17. All silver is brought from Japan wrapped up in strong paper packets. A square parcel of a hundred coins will pass current for a long time till the paper is worn out. As currency the people use Japanese cash with the characters "Kwang yay tsu ho." So far the Chinese book.

The people bury the dead generally in a square box, into which the body is doubled up, as the custom is in Japan. For the wealthier classes there are stone houses built, and

the interior of these is divided into vaults or divisions, and round the walls are recesses, one above the other, and on these the boxes or coffins are laid. The entrance of the building is closed by a great stone. After the coffin has lain undisturbed for fifteen years the bones are taken out, washed, and put into a jar and buried.

There are about fifty merchants in Naha, all coming from Satsuma. In the islands all trading transactions are carried on by women, both in the counting-house and the open market. The men do no trade, being all farmers or artisans. Every afternoon about 2 P.M. the market is held in Shuri and Naha, at which women transact all the business. They do not use the soroban or abacus common to China and Japan, but rely on their memory alone in their transactions. Both sexes dress the hair in a similar style. The men sit as the Japanese do, on the inner ankles; the women sit on one knee and one foot.

The Japanese always bring their children by Liukiu women to Japan as shimako, island children.

The men carry on the shoulder, like the Chinese; the women generally on the head—but in Oshima in creels, like fishwomen.

Some of the women are pretty, and many have very full heads of hair, reaching down to the feet, using camellia-seed oil as an ungent.

The prisons are said to be worse than dog-kennels. The authorities never decapitate or kill at once. The criminals are so severely beaten that in no long time they die.

Rice is grown in Liukiu, and two crops a-year can be grown of rice and millet, but it is not a general article of food, potatoes and sweet-potatoes, or yams, being preferred, and the cultivation of sugar is more profitable. Potatoes were introduced about the year 1740, and of the sweet-potatoes there are said to be recognised fourteen different kinds. There are five varieties of yam, all very good; and they have besides a palatable kind of taro. Sugar is largely grown on the southern part of the island.

The paper made in Liukiu is not good, being made from

Manilla hemp, rice-straw, or old matting. The only good paper comes from Japan.

On the low-lying island of Kikai, ponies and oxen are reared, and wild pigs are found.

Coal is found on the island of Tokuno sima. The best sugar comes from the island of Ikuja. On Funesima rice is largely grown, and for this purpose there is on the island a very large reservoir of water for irrigation, the Midzu kura. On Yayema coal is said to be worked. The king of Liukiu was taken away and kept a prisoner by the Japanese to round off the empire with a scientific frontier, and is detained at present in Tokio. The queen resides in the capital Shuri.

There is said to be only one book in Liukiu, and that is the Edict or Code of Laws, Hatto gakke or Kempo. On the first day of each month this code is affixed to the gates of the Itchi majiri office in the Bandokoro or large hall in a public garden, and it is the lesson and duty of all boys to learn it thoroughly.

THE EDICT OF LIUKIU.

Ten-shon-shi was the first ruler of this country, but before his time there were no laws, or polite, proper, or civilised customs. This kingdom is small, and was not exactly as people would like it to be; and even after generations, and great diligence in every place in these islands and in the surrounding ocean, the settlement of the business of the country was not accomplished. At that time, in every parish or province each Anshi (or Daimio) had the wish to build a castle for himself, and was ambitious, and wrangling with his peers and neighbours; and every year fighting was going on, therefore there ensued much trouble to the people. At that time the king accepted rank and title from the Emperor of China, and that was followed by the pro-

mulgation of laws and customs of propriety, and all the people felt they were strengthened and improved thereby; but in the country for a time great trouble continued, of which one cannot speak here, but in course of time general peace followed.

Then the king commanded all the people to submit, and obey the laws and customs as published; and ever since, the people, high and low, have been contented and happy, and acknowledge that they owed a great deal to the king, to whom they were indeed under a heavy obligation. This we have heard from former generations, and as in the present time some people are ignorant of the laws and customs, they are herein again proclaimed, and every one, rich and poor, must make themselves acquainted with them, and not forget them.

Every year the people of Liukiu are increasing in numbers, therefore the Government must be more diligent and careful; but the whole business of the country it has become impossible for the king by himself to carry on alone. In former times there were many officers to assist him. If every officer is diligent and zealous in his service, the country is quiet, there is no trouble, the way is straight and clear. In this kingdom there are large islands and small islands, and there are great men and small men, but all men must be of one mind, to assist and strengthen the king. Our country is like a ship, and if every man does his duty there is no fear for the ship; but if in a kingdom only the officials are zealous, and the people oppose the Government and do not take any interest in the country, that country must fall into a weak condition. Every man's mind must be upright, and not empty and vain.

In this country there are not many offices to be filled by officials, so all Samurai (or gentry) cannot expect to get official employment. There are many who are not engaged in governmental business. (In Japan the men of the order of Samurai are supposed to be entirely military, in Liukiu they are not.) Samurai are in a different position from farmers; their minds should be always patriotic, just, and

upright. If their habits and manners are bad, every son and grandson by degrees become worse and worse, and can give no help. They must take care, and always keep in the path of rectitude.

As to agriculture, all the people are bound to give their hands' work to the king, therefore agriculture is the most important department in the kingdom. The officials of the Manjiri (Saba Kura) must undergo an examination in order that the ablest men may be found—men who will follow the path of uprightness. But at times there are officials who only desire to get the emoluments of office and position, whose ways are crooked and deceitful, and the people are harassed. If such officials despise all law and decorum, they must be punished. Agriculture is a very trying and anxious business. If the farming class is weak, the whole country must be weak; this shows that all officials, high and low, must assist the farmer. All the Sabakura officers, from the (Jito) Minister of Agriculture downwards, must consult together how to best help the farmer, and this must be observed all over the kingdom. They are to be careful how they put taxes on the cultivation of the land; and as to good measures, the officials and farmers must consult together; and in case of an unproductive year, they must anticipate such by keeping granaries or storehouses. In the island of Sakishima (Miako or Hayemma), near Formosa, as it is far off headquarters, the officials have more responsibility.

If poverty and adversity come, they will go on increasing in the State and in families. All farmers must be diligent and regular in paying the taxes annually, and by so doing will the country have more prosperity.

In Liukiu there are at times destructive storms of wind and rain; for such cases stores of all kinds must be laid up for the people.

When one of the common people opens a shop, it is according to the ordinary custom of the country. If a Samurai wishes to do so, he is at liberty to open a shop, and Samurai are permitted to take up any line of life they

please, or any sort of work. The people are divided, as in Japan, into Samurai (Shi), of which there are seven ranks; farmers (No); artisans (Ko); merchants (Sho).

The common feeling of mankind leads them to respect their parents; if this feeling is absent, it is as if men were blind or had no eyes in their heads. In every house the different relations must work together in harmony. Men in the service of their country (Samurai) must be conscientious in doing their duty. Farmers must be diligent in their work, and then parents have no anxiety if a young man does what is right; but if they are content with only giving their parents clothes and food as a duty and not from the heart, then the parents will be sad indeed.

Young persons must perform the ceremonies of Gembuko on coming of age—boys at sixteen, girls at fourteen.

Marriage must be entered upon with serious care. A woman should be chaste, and if married, cleave to her husband. If her conduct is light, it is bad. She should respect her father and her sons, and walk carefully and purely, and then all will be happy; this is inculcated by holy men (horay or sayzin) in China. Women of the lower classes must take the greatest care as to their walk and conversation.

As to husband and wife. This is the root and fountain-head of the success of human institutions; therefore in this relation they are to practise mutual kindness and forbearance, not to be quick to resent, but to consult each the other more and more. If in a family there are two ways and divisions between husband and wife, the family is broken up. This means that it is as if it were a beast with a head and no body. The relations of men as brothers, sisters, uncles, and aunts, are so arranged from heaven, and the people ought to live in amity and harmony. Above all, each wife must live in harmony with her husband, as the whole proper management and way of living depends upon the wife. Sometimes quarrels begin and discord grows; this always comes from the wife. But from covetousness men at times forget to maintain concord and unity in a

family; this is folly, and makes the path of life crooked. Concord is the proper outcome of man's nature.

The rearing of children is also very important, and if improperly conducted, is as if the eyes or head were wanting. All young people every day see and hear what goes on around them. As a boy grows his nature thereby will be leaning to good or bad. Therefore, every day children should be taught politeness, and propriety of action, and correct way of speaking, and the minds of parents must be devoted to teaching their children what is right. Till twenty years of age they must be taught daily, and at that age it will be settled and ascertained what sort of man he is likely to be, good or bad; and the house will be good or bad, as the child has grown up. But every man has something he likes very much and is given up to, and if the parent allows that propensity to grow too strongly unchecked, and forgets his child, it is very bad.

Men of rank and wealth must take greater care in the education of their children, because if the child grows up knowing that he is rich, he takes no thought of his behaviour or what he is to do, but gratifies his own evil thoughts and propensities, and grows up rude and overbearing. During his father's life this state of things does not much matter, but after his father's death great trouble is likely to arise. Therefore it depends upon and is the duty of a father in such a position to pay even more attention to his son's upbringing.

In the case of the death of the wife's father, the husband must wear mourning for thirteen months; but if the husband's father die, the wife must wear mourning for three years. But sometimes the wife's relations are polite and kind, while the husband's are not so, and sometimes the reverse; much depends on their mutual love and forbearance. All relations should live in harmony, but they are sometimes unreasonable; but they ought to endeavour, as much as they can, to be self-restraining and patient toward each other, and friends should be the same. Of old men of eighty years there are among 100,000 only two such old

men. It is the duty of all to help these (and not relations only), although when so old they are of no use; but all men should be kind to such aged persons. These old men are the precious things (the jewels) of the country.

Among relations there are some who are poor and straitened in purse; such should be assisted by their relatives, and helped with kindness. But some men forget all charity, and are selfish and avaricious. That is not good, and sorrow and trouble result.

In regard to idiots or imbeciles (Gudon), if a man is really an idiot all the world cannot make such any better; therefore every one is to be to such the kinder for his weakness.

In regard to servants, all masters must be kind to them and teach them what is right. If the servant, being well behaved, and with care looks after his master's interest, let the master show the more kindness to him. If the master is a bad unreasonable man, greedy and avaricious, and occasions distress to those around him, it is very bad. A servant always watches the mind and wishes of his master, therefore it is the part of the master to be kind and gentle to those under him. Sometimes a servant is not good; in that case let the master change for a better. If he will not change, but always strikes and beats his servant for every little fault when it perhaps arises from stupidity, more annoyance and trouble ensues. All servants think and remember; but if, on the other hand, a servant happens to have a bad master, he must be respectful and attentive to his duties. If the servant is patient and good, that bad master's mind will be changed by seeing and considering his servant's patience and kindness; but if a master always strikes and quarrels with his servants, there is constant irritation. Therefore patience and forbearance should be shown on both sides.

In regard to female servants and their mistresses, the same principles may be inculcated and similar instructions given.

Every man associates with his fellow-men, and in doing

so he must take care of his words when among his associates. If there be unreasonable and envious men among them, he must be more watchful and careful of what he says. If a man shows envy or jealousy, it is not to be returned. Confucius says, "An able man shows no jealousy."

In all families, both rich and poor, the parents must take care of the young, and teach them the right paths, and not allow them to grow up in sloth and negligence.

If wealthy people neglect to teach their children what is right, the whole country will be weakened thereby. If they leave their children untaught in righteousness, the country will be like a fan without a pin, and must fall to pieces.

The life and preservation of the body in health is of the utmost importance, and more precious than anything else; and if care is not taken to keep the body in health, a man becomes weak and unfitted for active employment, and can only dream and mope; and in such a case not he alone suffers, but all his family and the whole State suffer together. Therefore care must be taken to keep the body in health and strength. And in governing and obeying, even if men lose their lives in the service of their king and country, they will have more renown; but if their lives are thrown away uselessly, from want of attention to this rule, then all are fools. This is very important to attend to.

As to saki-drinking. Men ought not to drink to excess; if they do so, the body will become inert. Intoxication must be checked in every house. From of old every one knows this. Also in regard to fornication and lust of women, every man must keep a watch on himself, and keep his lusts in subjection to his will. This is also of great importance.

Money must of necessity be used by all; but it ought to be used in a reasonable and proper way. If men are avaricious, and are not careful, but quarrel about money, and steal, this also is most unreasonable and improper. Some also get money in wrong ways, but though such be hidden from view of their fellows, yet his own conscience

tells a man that this is wrong. It is better to follow the path of rectitude than to amass riches by evil courses.

Sometimes men engaged in business speak falsely. This is forbidden; and all men who use deceit and lying in business transactions are to be punished.

Men are subject to sickness of different kinds, and there are some who say the sickness is caused by the spirit of a dead person (shiriyo), or by the influence of a living person (ikiriyo). This also is ignorance. If it is supposed to be from the curses of an enemy, if any one recovers from such sickness it shows that curses are impotent. Some think that when a man is in sickness he can put his spirit into another man, and that the spirit of a dead man can affect him. This is all nonsense, and unreasonable. The patient must send for a doctor, and take medicine. At times the patient can eat well, and is strong in body; that is not a disease of the mind, but some strange unknown disease.

As to mourning customs, if relatives make too great lamentation over the dead, they forget and neglect their business, and become careless and desponding. Their friends must help them by showing compassion and condolence—or, if a relative is poor, by giving rice and gruel. There is a custom of taking to the grave great quantities of cakes and eatables, and saying long prayers (as in Japan), but all that is forbidden as unreasonable. At the funeral of a relative it is forbidden to make presents of, and to eat, quantities of red bean; but on an occasion of joy this may be permitted. If any come to a funeral from a distance, a little gruel may be given to such, but not otherwise.

As to fires. After the burning of a house great trouble ensues to the poor sufferers; this is a time for relatives to show compassion and good feeling. The number of days of mourning for the death of a relative is settled by law. The quality of the mourning clothes is settled for different ranks of men.

As to the spirit tablet or Ihai. If numbers of friends

assemble at a funeral, they are not to make the feasting and eating the first thing, and the ihai the second, but the reverse: they must pay reverence to the ihai first, and afterwards to the defunct; they must show reverence to the spirit. The different natures of men, whether good or bad, come from the spirit or mind alone. If there are very uncontrollable men with the desire to violate and obtain power and quarrel with every one about, this often arises from the evil disposition of one single man's mind, but there are often many who follow this one leader; every man is enjoined to keep his own heart steadfast and upright.

Perhaps in ten or twenty years one man may have great good fortune in business, and another may have the opposite and be unsuccessful; such results are the will of Heaven. But if a man be unfortunate, do not let him despond or despair, but let him take the greater care, and by care and diligence he will retrieve his fortune. But with some men, when good fortune comes he becomes unduly elated and grows proud, and he is more likely to fall rapidly. These changes of fortune are not to be always attributed to Heaven, as they are often the result of a man's disposition or want of diligence and energy. If he be unfortunate, let him take the greater care in future; if he be fortunate, let him not be proud.

All men must endeavour to practise the five virtues (gojo), and high and low, good and bad, all must be careful about the business of the kingdom, Samurai and countrymen, all from the king downwards, who loves all his subjects. But there are always among men some who are bad and break the laws. The king does not like punishing the people, but he has no alternative but to punish such, for if one man is left unpunished 10,000 may suffer; but it grieves the king to be obliged to punish.

All men and women are enjoined to be diligent in the path of holiness and do their duty to the king; each one then is like the eyes in the head.

These laws are now issued to teach Samurai and country men; let them respectfully consider them and get to understand them.

Chinese cycle, Yosho 1. Tenth year (name Midzu noyay), eleventh month, eighteenth day.

Issued by four officers of the Hiojosho.

1. Gushi Keng, Oyakatta.
2. Misato, Oyakatta.
3. Iyay, Oyakatta.
4. Kita danni, Oji no Anshi.

INDEX.

Adams, Will, 83, 85, 133.
Aino, 356.
Ajikawa, 274.
Aka numa, 108.
Akangi yama, 507.
Akashi, 262.
Akitchi mitsu hide, 167, 300.
Amabokusan, 337.
Amangasaki, 273.
Amangisan, 314.
Amida ga mine, 77.
Angatta matsuri, 323.
Angong, 99.
Animals, consecrated, 258.
Anshi, 376.
Antoku tenwo, 263.
Arakawa, 125.
Arashi yama, 199.
Arayu, 110, 111.
Arima, 261, 268.
Arisungawa, Prince, 76, 113.
Arsenal, 196.
Ashinoyu, 33, 40.
Ashiwo, 118.
Assamayama, 236, 250.
Atami, 133, 141.
Atango yama, 45.
Atsumori, 43, 263.
Awabi, 135.
Ayrokuji, 156.
Azai, 65, 311.
Azutchi, 155, 160, 198, 309.

Bamboos, 38.
Bando taro, 126.
Barriers, 207, 220, 223.
Baths, 28, 198, 210, 215, 230.
Battareng, 153.
Bell of Dojoji, 202.
" Jodo, 293.
Bio do in, temple, 202, 325.
Biwa, Lake, 288, 303.
Boat, sailing, 123.
Bones of animals, 222.
Boonda, 5.
Bridges, 210, 224, 349.
Buddha, 77, 143, 158, 290.
Buddhism, 263.
Buddhist priests, 78, 84, 104.
Buretzu tenwo, 214.

Cakes, 27, 49.
Cango, 26, 30.
Carriages, 250.
Cars, 311.
Caruizawa, 237.
Cemetery of Koya, 346.
Cha usu yama, 276.
Changes, 6, 13.
Cheops, 78.
Chess, 280.
Chinese depreciation of Japan, 259.
Chiugushi, 94.
Chiusenji, 92.
Cho in, 293.
Choshi, 119.
Christianity in Japan, 151.
Church of Rome, 1, 3.
Coming man, 341.
Conscription, 215.
Consecration of girls, 143.
Consei dai miojin, 112.
" toge, 110, 215.
" worship, 113.
Conspiracy, 65.
Cooking in Yumoto, 111.
Coolie at Yumoto, 115.
Corean pagoda, 76.
Coreans, 230.
Corks, 231.
Crests, 217.
Criminals, 120.
Cryptomerias, 243.
Custom-house, 8.

Dai motsu, 273.
Daiboots, 317.
Daikwan, 15.
Daimio, 13, 21, 195, 265.
Daiyagawa, 96.
Dancing, 201, 299.
Danzayaymon, 87.
Deer, 115, 318.
Detectives, 223.
Discussion, religious, 170.
Divination, 223.
Dogashima, 33, 35.
Doï, 64.
Dokio, 64.
Doors, low, 247.
Doriozan, 43.
Dragon's Head Fall, 107.
Dress, 10.
Durham Cathedral, 96.

Eagle and Roben, 202.
Earthquake, 256.
Eleven heroes, 329.
En no gio ja, 353.
Executions at Nikko, 89.
Extinction of Christianity, 179.

Farmhouses, 120, 213.
Fiefs of Daimios, 264.
Fish in lakes, 105.
Fishing, 36.
" prohibition of, 105.
Fords, 28.
Fowls, 248.
Fraten, 154.
French, 329.
Fudarakusan, 103, 224.
Fukawara, 265.
Furokawa, 125.
Furs, 88.
Fusisawa, 28, 136.
Fusiwara, 200, 316.
Fusiyama, 41, 54.

Games, 92.
Gamman, 83.
Gardens, 243.
Gase, 87.
Geyser in Atami, 141.
Gio matchi, 293.
Giotoku, 131.
Giwon, 293.
Gods, 321.
Gokennin, 15.
Goki, 82, 355.
Gongen sama, 85.
Gotemba, 55.
Grass, 61.
Graves, 276.
Grotto del Cane, 271.
Guhing Tengu, 223.
Guide-book, 111.

Hakonay, 31, 147.
Hanaï, 182.
'Hanging Ceiling,' 65.
Hanguro, 82.
Hanya, 97.
Harakiru, 203.
Haruna, 208.
Hase temple, 359.
Hashiba, 157.
Hashiri dai Miojin, 80.
Hatchi ishi, 74, 86.
Hatchimang, 87.
Hatchimang taro, 200.
Hell, tea-house of, 106.
Hemin, 14.
Heraldry, 217.
Hide yoshi, 3.
Hidetada, 65, 83.
Hidetsoongu, 299, 345.
Hideyori, 81.
Higane yama, 143.
Higashi dono, 16.
Hikonay, 308.
Hills, hairy, 43.
" naked, 43.
Himi, 133.
Hiogo, 262.
Hirado, 285.
Hiyeisan, 307, 313.
Hodo, 97.
Hojio, 138, 146.
Hokekio, 99.
Honda, 65.
Honnoji, 294.
Hoonganji, 290.
Horiuji, 360.
Horse-riding, 92.
Hoshobo, 241.
Hospital, 162.
Hosso sect, 83, 317.
Hot springs at Kuriyama, 117.
Houses, 14.

Ibah, 87.
Ice in summer, 112.
Idzuna, 222.
Idzuro, 79, 121.
Idzusan, 140.
Ihai, 342.
Ii, 71, 208, 309.
Ikao, 205.
Iki, 160.
Ima itchi, 74, 83, 119.

Ima mia, 295.
Inns, 46.
Inooyay, 5.
Inquisition, 181.
Inugami, 14, 87.
Ishi yama, 276, 305.
Islands off Idzu, 257
Isse, 14.
Issoro, 14.
Itako, 126.
Itakura, 77.
Ito, 5.
Itsukujima, 277.
Iyaymitsu, 74, 76, 203.
Iyeyas, 65, 76, 85, 217, 297, 300.
Iyeyas' son, 183.
Iwato mura, 78, 86.

Jardine, M., & Co., 4.
Jesuits, 1, 168.
Jinmu, 315.
Jinriksha, 12.
Jiruwobu, 45.
Jodo, 28, 137.
Jokes, 27.
Juggling, 176.

Kahi province, 225.
Kake mono, 199.
Kamakura, 108.
Kamatari, 201.
Kameyama, 300.
Kami gamo, 295.
Kami no Suwa, 231.
Kamoshika, 94.
Kamuri yama, 33.
Kamuro, 335.
Kando, 110.
Kanzaki river, 273.
Kanzashi, 376.
Karazaki, 307, 312.
Kariba, 338, 340.
Karo, 271.
Karuizawa, 143.
Karukaya, 335.
Kashima, 130, 315.
Kashiwabara, 360.
Kassumi, 123.
Kassunga, 131, 313.
Kassunga (concubine), 65.
Katada, 307.
Kattori, 130, 315.
Kegon Fall, 99.
Keiko, god of rice, 241.
Kenjitsu, 211.
Kibi, 199.
Kidzugawa, 315.
Kiga, 34, 40.
King, foreign, 151.
Kinkakuji, 294.
Kinugawa, 126.
Kiomori, 265.
" tomb, 266.
Kioroshi, 123.
Kioto, 14, 197, 286.
Kirifuri Fall, 92.
Kita ura, 123.
Kissing, 52.
Kizogawa, 273.
Kobe, 261.
Kobodaisi, 81, 83, 103, 340.
Kobowoshi, 87.
Kofu, 220, 225.
Koga, 62, 223.
Kogen, 64.
Koma no go, 104.
Komagi in, 220.
Komori temple, 353.
Komuro, 236.
Konodai, 63, 131.
Koya, 328.
Kozoku, 13.
Kudo san, 336.
Kuge, 15, 289.
Kujiu ku ri, 130.
Kumagai, 52, 263.
Kuni matsu, 65.
Kunnon, 94, 320.
Kuno, 36.
Kurama yama, 45, 295.
Kuriyama, 117.
Kuro yama, 104.
Kurodanni, 296.
Kutsukakke, 251.
Kwazoku, 13.

Ladies, 16, 122, 205, 310.
'Lettres Édifiantes,' 376.
Lighthouses, 6, 127.
Limestone, 121.
Lisbon, 2.
Liukiu, 375.

Macao, 1.
Madhouse, 221.
Magiri, 377.
Makayeshi, 56.
Man nen bashi, 33.
Manners, 17, 48, 53, 245.
Marriage, 19.
Masho, 44.
Masu, 106.
Matsuida, 238, 243.
Matsuwo, 265.
Mausoleum, 78.
Mi idera, 307, 312.

Midzuno, 216.
Mikado, 6, 85, 128, 160, 195, 288.
Mikassa yama, 315, 318.
Mio kokuji, 329.
Miogi, 235, 238.
Misawa tea-house, 97.
Mishima, 145.
Mitaki, 228.
Mito, 196.
Miyanoshta, 23, 31.
Miyoshi, 307.
Miyoshiya, 224.
Momayama, 198, 218, 326.
Monkey bridge, 224.
Mulberry, 239.
Museum, 195.

Nabeyama, 121.
Nada, 267.
Nagahama, 306.
Nagasaki, 8, 155, 385.
Naha, 378.
Naka sendo, 235.
Nakagawa, 63.
Nakakimi, 199.
Nakatomi, 201, 359.
Namayay, 211.
Namto, 215.
Nan zen ji, 297.
Nanbanji, 160.
Nanja Monja, 127.
Nantaizan, 78, 81, 96, 101.
Narra, 314.
Narahira, 200.
Naraya, 31.
Natchitaki, 99.
Negoro, 342.
Nets, 36.
Nijio Shiro, 198.
Nikko, 62, 73.
Nin toku, 202.
Nio nin do, 96.
Niotai, 81, 83, 104.
Nippa, 62, 119.
Nitchi ren sect, 156.
Nitta Yoshi Sada, 202.
Nobles, 1.
Nobunanga, 2, 84, 226, 294, 300, 311.
Nomura, 5.
Numadzu, 55.
Numatta, 210.

Oars, 106.
Obakku, 325.
Ochā no tsubonne, 183.
Odawara, 29, 137.
Ogawa, 212.
Ohara, 211.
Ohara me, 296.
Oïso, 26.
Oiwakke, 236.
Ojigoku, 33.
Omine, 82.
Omuro, 294.
Onguri, 121.
Ooragan, 153, 157.
Organtin Father, 153.
Ota, 108, 139.
Otsu, 303, 161.
Owokubo, 137.
Oyama, 64, 74, 108.
Ozaka, 262, 273, 276.

Paintings, 199.
Palace, 288.
Papyri, 245.
Passing through the fire, 334.
Past, present, and future, 137.
Persimmon, 37.
Pheasants, 94.
Philip II., 2.
Pilgrims, 103, 321, 354.
Poets, 200.
Police, 328.
Pope, 2.
Poto, 224.
Power of priests, 88, 281, 290.
Praying, 61.
Presents to Japan, 155.

Quarrelling, 23.
Queen of Heaven, 79.

Ranks in Liukiu, 376.
Rebellion, 166.
Red bridge, 79, 83.
Refusal of accommodation, 232.
Registry at Koya, 346.
Religion, established, 84.
Religious feeling, 292.
Rendai no, 87.
Revolution at Gojio, 351.
Rice-market, 274.
Richardson, 331.
Riuzoji, 156.
Rivers of Ozaka, 273.
Rivers of Tokio, 125.
Roads, 24, 210, 237.
Roben, 202.
Roman Catholics, 84, 152, 297, 299.

Sakamoto, 237, 301, 307, 313.
Saki, 269.
Sakio, 293.
Sakkye, 261.
Sakkye (Musashi), 123.

Samurai, 5, 216, 265.
Sanada, 336.
"Sand-brushing" station, 60.
Saris, Captain, 134.
Saruhashi, 224.
Sassago Pass, 225.
Sattomi family, 131.
Sawoyama, 309.
Sects, 158, 369.
Seimon (chanting), 121.
Sekiyado, 63.
Seng waterfall, 212.
Senjio no hara, 108.
Senyoku, 41.
Seta bridge, 304.
Shaka ga dake, 52, 358.
Shaka's birthday, 111.
Shanghai barrow, 50.
Shells, 306.
Shibata, 312.
Shibutami, 112.
Shidzuka, 201.
Shields, 211.
Shigaraki, 302.
Shigoku, 14.
Shimadzu Saburo, 333.
Shimogamo, 295.
Shinwo, 289.
Shiogoon, 137, 156, 289.
Shirane yama, 104, 110, 114.
Shiro, 29.
Shodo-sho nin, 78, 103.
Shoji, 45.
Shomon, 87.
Shooting, 213.
Shotoku tai si, 360.
Shoyakeng, 92.
Shugen, 82, 353.
Shuku, 87.
Shuri, 376.
Silk-worms, 220.
Simo no Suwa, 235.
Sinto, 104.
Siri nashi, 273.
Snow, 214.
Soga, brothers, 202.
Sokokura, 31, 36.
Somen Fall, 81.
Soonpu, 66.
Spirits, 231.
Sport, 104.
Spring of water, 109, 225, 232.
Steam-bathing, 208.
Stotsbashi, Shiogoon, 86.
Subashiri, 56.
Suma, 265.
Sumidagawa, 63, 125.
Sumiyoshi, 328.
Suruga, Dai nagoon, 73.
Suwa, Lake, 231.
Suwocho, 87.

Taikosama, 3, 77, 139, 147, 168, 174, 218, 226, 270, 297, 311.
Takatori, 358.
Takawosan, 222.
Takayama, 167.
Takeda Singeng, 226.
Takke chiu, 65.
Takke no gongen, 81.
Tametomo, 379.
Tea, 323.
Teacups, 18.
Tea-houses, 120.
Tegan numa, 131.
Temple to Kariba's dogs, 350.
Temples, 290, 294.
Tendai, 77, 83, 159.
Tengu, 44, 82, 223.
Tenkai, 77, 83, 85.
Tenmang, 241, 294.
Tenriu gawa, 233.
Teruwobu, 45.
Tochigi, 79, 120.
Toda, 65.
Tofukuji, 36.
Tohatchi, 92.
Toji, 293.
Tokaido, 24, 146.
Tokio, 195.
Tokungawa, 75, 86.
Tombs, 346.
Tometogé, 41, 55.
Tomoyay Gozen, 305.
Tonominé, 358.
Tonozawa, 45.
Torii, 103.
Torii at Miajima, 277.
Toro, 247.
Tozenji, 196.
Trees, 109.
Trout-flies, 40.
Tunnel, 42.

Uraga, 8.
Urami Fall, 94.
Udzumassa, 293.
Uji, 202, 323.
Usui Pass, 238.
Utsunomia, 25, 64, 65.
Uye no Mia, 195.
Uyeda, 236.

Van Reed, Mr, 332.
Varnish, 40.
Vines, 225.

Volcanic, 33, 34.

Wada, 235.
Wakamia, 316.
Wakke no Kiomassa, 64.
Walter, Mr, 133.
Well, 247.
Wild ducks, 131.
Windsor, 132.
Wines, 231.
Woman, mad, 136.
Woman worshippers, 345.
Women divers, 135.
Women horse-attendants, 116.
Women's rights, 119.
Wrestler at Paris, 145.

Yakkai, 14.
Yakunins, 4, 8.
Yamabushi, 82, 353.
Yamadori, 145.
Yamanaka, 145.
Yamashiroi, 34, 40.
Yamato daki no mikoto, 241.
Yamato gawa, 262.
Yangma, 295.
Yayboomi, 296.
Yashima, 265.
Yedo, 14.
Yedo system, 193.
Yenosima, 135.
Yeta, 13, 14, 86, 88.
Yoitchi, 66.
Yokoska, 134.
Yorimassa, 202.
Yoritomo, 108, 201, 345.
Yoshinaka, 304.
Yoshino, 201, 335.
Yoshitsune, 44, 201, 345.
Yottowang, 197.
Yumoto, 30, 78, 110, 214.

Zenki, 82, 353.

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